

Instructions
FOR
Right Spelling,
AND
Plain DIRECTIONS
FOR
Reading and Writing
TRUE ENGLISH

With several delightful Things, very
Useful and Necessary, both for Young
and Old to Read and Learn.

By G. F. and E. H.

Enlarged by A. S.

The Third Edition.

DUBLIN:

Printed by WILLIAM WILMOT, on the
Blind-Key, for SAMUEL FULLER Bookfeller
at the *Globe* in *Mearns Street*, 1726.

John Pinn. Junr.

THE

OF

RIGHT SPELLING

AND

PLAIN DIRECTIONS

FOR

READING AND WRITING

THE

NEW METHOD OF TEACHING
THE ART OF WRITING
AND OF READING
AND OF SPELLING

BY

THE

NEW METHOD

OF

TEACHING

THE ART OF WRITING
AND OF READING
AND OF SPELLING



The Booksellers
PREFACE
TO THE
English TUTOR.

SINCE *Custom* has taught the Reader, to expect a word or two of *Address* in the first Lines, it shall be the business of this *Preface*, if a Bookseller may without offence be permitted, to offer some few things, which relate to the method of teaching to read *English*.

The Art of *Reading* like the Art of *Speaking* is begun by *Rote*; but best improv'd and perfected by *Rule*: And seeing *Tutors* ought to give their *Scholars* a right Idea of their *Master* Tongue, and by all means possible endeavour, that their Children obtain the true Pronunciation of Words, according to the *Custom* of the Language.

I would willingly persuade them, whether *Masters* or *Mistresses*; First to teach their Pupils perfectly to know the *Letters* then

The P R E F A C E.

single Syllables, before they read any thing else, and be sure that they are well taught to give the full Force and Sound of the Vowels and Consonants ; as they are variously joyned.

Next whatever Lessons the *Tutors* appoint the Child to Spell or Read, let them Spell or Read that very Lesson over before the Child, let them observe the Stops, read slow, give the proper Accents distinctly to every Word, thus will Children soon imitate their Masters, and be better secured against an ill turn of Voice, or unhappy Tone ; they may rank several of like Proficiency in one Class, and oblige all to attend in their own Books, while the Master reads, and hereby excite Emulation, and give the first place to that Child which performs best.

In hearing Children read, if any word occur, which at first sight appears too hard, let 'em not guess, lest thereby they contract an habit of Miscalling words, and reading Falsly ; but be sure make 'em spell every Syllable, still adding the next to the foregoing Syllable, and in long words pronounce slowly, step by step, making as it were, 2 or 3 words of one.

Let

The P R E F A C E

Let them not draw out Hem's, O's, and Ha's between words ; but pronounce every Syllable distinct and clear, let the *Sound* of their Voice in *Reading* be the same, as in *speaking*, free, easy, and natural, lest any should mistake the *Reader* and *Speaker* for 2 different Persons, if their *Eyes* did not shew the contrary.

Let 'em not *Hurry* their words over in haste, lest thereby they be led to *Sautter* or *Stammer* in speaking or reading, 'tis better to read *slow* at first, than by *too much haste* drop some of the less Syllables, and there, by instead of a *beautiful Language*, they form an unintelligible *Cant* or *Gibberish*.

Let 'em raise their Voice *so loud*, that *all* may hear, and *no louder*, minding their *proper stops* and *pauses* ; as the *Points* direct : by which the *Hearers* will better understand, and the *Reader* may take breath to continue his reading.

Be sure they make *no stops* ; but where they are, let 'em not read *little words quick*, and *long words slow*, lest by such *Jerks* and *Starts* of the Voice, they destroy the *Sense* : never pause in the middle of a *Word* or *Clause*, but at the end of a *Period*, which must be a short pause after a short *Period*, and long after a long one.

The PREFACE.

As to Accent, which is the raising of the Voice in pronouncing a Syllable with *greater* stress or force, *longer* or *louder* than the rest, according to the *Custom* of the most Civilized: 'tis mark't sometimes with (') over it, especially in *Francis Munday's* Tables of Words, from Words of one, to Words of Seven Syllables.

The *English* generally speaking love to accent the first Syllable; the *French* for the most part the last, which is soft and feminine, as the first is vehement and masculine, but the *Latins* almost always accent the middle Syllables, which makes the most agreeable harmony in Speech.

Some *Long Words* have two Accents; as *universal* omnipresent, yea *Transubstantiation* has 3: some words of the same Letters, yet different sense have nothing but the Accent to distinguish them by, as in the Table following.

to be absent	a Contest	a Project	a Record
to absente	to Contest	to Project	to Record
an attribute	a Contract	a Present	a Subject
to attribute	to Contract	to Present	to Subject
a Collect	a Convert	a Rebel	a Torment
to Collect	to Convert	to Rebel	to Torment
a Consort	Incense	an unite	
to Consort	to Incense	to Unite	

Moreover

The PREFACE

Moreover he that Accents a word contrary to the custom of a Language, speaks barbarously, and makes himself ridiculous to the Hearers, as if one should say, Rélation for Relation, Orator for orator, Faculty for for Fáculty, Auditor for Auditor, and many there be who can spell by it self, any *hard* Name exactly, yet are not capable of reading six lines with a proper Sound, and graceful turn of Voice, either to inform, or please the hearer, but by ill Tones and Cadencies with false Accents, they both ruin the Sense, and disgrace the Writer.

Let Children before they begin *Latin*, read *English* very well, without any Childish whining or canting Tone, which gives so ugly a turn to the Voice, as to render it nauseous to good Ears. Let 'em always observe a clear distinct, and manly Pronunciation, and as there must be nothing offensive to the Ear in Pronunciation, so nothing to the Eye in Action: but all Speech and Gesture should seem natural, and the nearer they approach to Nature, the nearer they are to Perfection.

A clear and sedate Voice best suits the Understanding, and a moderate sound not above the Strength or Key of the Voice,

The PREFACE

is most agreeable to the Ear; let 'em therefore read neither too fast, nor too slow, but in such manner, as the Ear of the Hearer may keep pace with the Tongue of the Reader, and one may soon learn to excel by seeing and hearing good Patterns, imitating the most Excellent, and by employing a faithful and judicious Friend, to correct the Errors of Speech or Gesture.

As the Accent is to be placed on the proper Syllables, so ought the Emphasis to be on that word *proper* to the chief design of the Writer, whereby the force and meaning of the Sentence will best appear.

Also as there may be 2 or 3 Accents upon one Word of many Syllables, so there may be 2 or 3 Emphases in one Sentence of many Words: which Emphatic Words are to be pronounced with a peculiar strength of Voice *above*, the rest as the *Questioning Word* in interrogatory Sentences, and *opposite* terms in those Sentences where such happen.

By the Variation of the *Emphasis*, the very design and meaning is varied and distinguished, as in Answer to this Question, may a *Man* walk in at the door *now*; if the Emphasis be laid on the word *Man*, the proper Negative Answer to it is no, but

THE PREFACE

but a *Boy* may, if the Emphasis be laid on the word *walk*, the negative Answer is no, but he may *creep* in, if the Emphasis be put on the word *door*, the negative Answer will be no, but he may at the *great Gate*, and if the Emphasis be placed at the word *now*, the negative Answer is plainly this, no, but he might *yesterday*, and let us consider how impertinent any of these Answers would be, if the Enquirer did not lay the Emphasis on the proper word, that shou'd give the true meaning of his Question.

Wherefore carefully distinguish the Emphatic Word: for the Beauty and Propriety of Reading, depends much upon it; yet don't multiply, or make new Emphases beyond the design of the Writer. Attend therefore with diligence, when ye hear Persons read well, observe the manner how they pronounce, take notice where they give a different turn to their Voice, mark in what sort of Sentences, and in what part of each Sentence, and imitate them. The observing of Sundry foregoing Rules, may even add some Decorum to the publick Speeches of Orators, whether at the Bar or Pulpit.

Lastly,

The PREFACE.

Lastly, 'tis the duty of Tutors, as well as Parents, to endeavour to instill early into the minds of Children, the Principles of true Religion, and good Manners. This excellent *Primer* furnishes both with a grateful Variety of Things, not only Precepts, but Examples, which by the way are more prevalent, and may exhibit to Tutors proper Occasions, to make large Discourses to them on Religious Matters, and also influence the minds of well inclined Children, with a desire of going to the *Fountain*, the *Holy-Scripture*, whence those Edifying Extracts were drawn.

Before I conclude, I must acknowledge my self very much indebted to the Ingenious *J. Watts*, for several of the former Hints, and to recommend the following Book, I need only say, *it was all, and the only Book I had before I entred Grammar*, serving to me instead of *Horn-Book, Primer, Spelling-Book, Guide, Psalter, Testament, and Bible*, and that whoever can read this Book well, is able to read not only any Chapter in the *Bible*, but really any plain *English Book* whatever.

THE

()

The Names which the Devil in Scripture
is call'd by.

The Names of a true Christian.

The Catching
Proverbs, and
other wise Sentences.

Directions to Small
and Great Children.

The Names which the
Devil in Scripture
is call'd by.

Directions to Small
and Great Children.

The Names which the
Devil in Scripture
is call'd by.

The Names which the
Devil in Scripture
is call'd by.

The Names which the
Devil in Scripture
is call'd by.

The Names which the
Devil in Scripture
is call'd by.

The Names which the
Devil in Scripture
is call'd by.

The Names which the
Devil in Scripture
is call'd by.

The Names which the
Devil in Scripture
is call'd by.

The Names which the
Devil in Scripture
is call'd by.

The Names which the
Devil in Scripture
is call'd by.

The Names which the
Devil in Scripture
is call'd by.

The Names which the
Devil in Scripture
is call'd by.

	Page
T he several sorts of Letters.	
Letters joyned.	
Words divided into Syllables,	p. 17.
The Child's Lesson,	p. 25.
Proper Names in Scripture divided in to Syllables, and the Signification of them in English; together with other memo- rable Passages, mentioned in Scripture,	p. 30.
The Reason of the Names of the Books of Moses, and other Books,	p. 49.
The Signification of the Seven Arts,	p. 51.
Weights, Measures and Coyns men- tioned in Scripture, reduc'd into our English Valuation,	p. 51.
What Christ is call'd,	p. 55.
The Names which the Children of God are call'd by,	p. 56.
The	



- The Names which the Devil in Scripture
is call'd by,* p. 57.
- The Marks of a true Christian,* p. 59.
- The Catechism,* p. 60.
- Proverbs, and short wise Sentences,*
p. 89.
- Directions to Spell and Read truly,*
p. 91.
- The Seven Points observed in Reading
for keeping the Sense ; with Directions for
Notes,* p. 92.
- Hard Words in our English Tongue
explained,* p. 95.
- How to Spell such Words which are alike
in Sound, yet unlike in Signification,*
p. 106.
- Proper Names in Scripture, with their
Signification in English,* p. 120.
- The Seven Numeral Letters,* p. 134.
- How any Number may be exprest by Let-
ters,* ibid.
- The Table of Numeration, whereby any
Number may be exprest in Letters or Fi-
gures,* p. 135.
- The Table of Multiplication,* p. 136.
- Concerning Weights and Measures,*
p. 137.
- A ready way to reckon what ones daily Ex-
pence comes unto in the whole Year,* p. 139.
- To

()
To know the Value of any Sum, and
how to set it down, p. 119.

The Signification of divers Words com-
monly used, but hard to be understood,
p. 141.

A Table shewing the Dominical Letter,
Golden Number, Epact, and Whit-sunday
so called, for One and Twenty Years, p. 144.

A Table shewing the Day of the Month,
p. 145.

The Explanation, p. 146.

A Brief Account of the Apostle Paul's
Death at Rome, &c. p. 148.

The Description of our Saviour's Person,
and his Letter to Agbarus, &c. p. 150.

DAVID'S the Life of David, King of Israel,
p. 151.

DAVID'S the Life of David, King of Israel,
p. 151.

DAVID'S the Life of David, King of Israel,
p. 151.

DAVID'S the Life of David, King of Israel,
p. 151.

DAVID'S the Life of David, King of Israel,
p. 151.

DAVID'S the Life of David, King of Israel,
p. 151.

DAVID'S the Life of David, King of Israel,
p. 151.

DAVID'S the Life of David, King of Israel,
p. 151.

DAVID'S the Life of David, King of Israel,
p. 151.

BOOKS lately Printed and Sold by S. Fuller, at the
Globe and Scales in Meath-Street, Dublin, 1726.

THE MYSTICAL-MARRIAGE, or Experimental-Discourses of the Heavenly-Marriage, between a Soul and her Saviour, by Francis Rous, sometime Provost of Eaton College, and Author of a Book, Entituled, *The Heavenly-University*. Price Bound 10 d.

The **GROUND**S of an Holy Life, &c. with PAUL's Speech to the Bishop of Crete, with sundry Religious Poems and Precepts. Price Bound 10 d.

COCKER's Accomplish'd School-Master, containing sure and easy Directions for Spelling, Reading, and Writing *English*, according to the most plain and accurate Method: In this 15th Edition, is a new Supplement, containing choice Rules of Civility, for the benefit of Children, not Extant in any of the former Editions. Price Bound 10 d.

PIETY PROMOTED, all the five Parts in one Vol. being a Collection of the Dying Sayings of many of the Faithful Elders and Brethren among the People called Quakers, containing sundry Memorials of their Virtuous Lives. Price 4 s.

DAVIDEIS, the Life of David, King of Israel, a Sacred Poem in five Books, by T. Elwood, the 2d Edition, with Additions. Price 2 shillings.

COCKER's Arithmetick, being a plain and familiar Method, suitable to the meanest Capacity, for the full understanding of that incomparable Art, commended to the World, by sundry Eminent Mathematicians and Writing-Masters, in and near London, the 30th Edition. Price 10 d.

MISCELLANIES in Prose and Verse, viz. The BIBLE in *English* Verse, the 10 Commandments, of Temperance and Covetousness, the Sieges of Jerusalem, Meditations at Sea, Maidens best Adorning, an Arrow shot at Babylon, Triple-Plea. R. Asbby's Greeting

BOOKS lately Printed and Sold by *S. F. &c.*

Greeting to Youth. *R. Claridges* Counsel to Youth! Price 6 d.

BROWN's *English Expofitor*, being a Neat and Correct Edition, changing both learned Words into common, and common into Learned. The laft in no other Expofitor. Price 1 s. 4 d.

Instructions for right **SPELLING**, and plain Directions for *Reading* and *Writing* true *English*. Price Bound 10 d.

PAMPHLETS, or little unbound **BOOKS**.

ADVICE to the **YOUNG**, in Poems on fundry Subjects, done by feveral Hands. Price 2 d.

Doctor DELL's Doctrine of **BAPTISMS**. Price 2 d.

WILLIAM FENN's CALL to **CHRISTENDOM**. Price 2 d.

Short **HISTORY** of a long Travel, from *Babylon* to *Babel*. Price 1 d.

History of the **ROMAN CONCLAVE**, containing the Rules and Ceremonies ufed at the Death, Election, and Coronation of the *Pope*. Price 4 d.

FANZ's **SPEECH** to the **BISHOP** of **CRESS**, or the Ancient Christians Principle or Rule of good Living. Price 4 d.

The **TRUE-BORN ENGLISH-MAN**, a Sermon. Price 2 d.

The **WAY** to be **WISE** and **Wealthy**; or the Excellency of **INDUSTRY** and **FRUGALITY**. Price 2 d.

The **PARTICULARS** of an **INDIAN-TREATY**. Price 2 d.

The **WAY** to live above **WANT**. Price 1 d.

INDEPENDENT WHIG, or a Comparison betwixt the *Low* and *High-Church*. Price 1 d.

The **ASCENT** of a **SEPARATE SOUL**. Price 1 d.

The *Various Manifestations* of **DIVINE PRESENCE**, in the words of the *Spectator*, Vol. 8. No. 571. Price 1 d.

AMBROSE RICE's **WARNING** to fuch as are concern'd in **Commerce** and **Trading**, to keep within the Bounds of **Truth**. Price 1 d.

Also a choice Collection of the beft Pieces in **Mathematics**, **History**, **Philofophy**, **Theology**, **Philology**, &c. Sundry new **Tracts**, and **Copper-Plate-Books** for **Writers**, lately Imported from *London*, with Variety of *Maps*, and *Mathematical Instruments*, *Globes*, *Scales*, *Compasses*, *Protractors*, *Dials*, &c.

The Roman Small Letters.

a b c d e f g h i k l m n o p q r s t
u v w x y z &c.

The Roman Capitals.

A B C D E F G H I K L M N O P
Q R S T U V W X Y Z.

The Italick Small Letters.

a b c d e f g h i k l m n o p q r s t
u v w x y z &c.

The Italick Capitals.

A B C D E F G H I K L M N O P Q
R S T U V W X Y Z.

English Small Letters.

a b c d e f g h i k l m n o p q r s t
u v w x y z &c.

English Capitals.

A B C D E F G H I K L M N O P Q
R S T U V W X Y Z.

Double Letters and Consonants.

aa ff hh ll mm nn oo pp rr ss
tt vv xx zz

Vowels.

a e i o u

Words

Words of one Syllable.

A B ac ad af ag ak al am an ap ar at
ax az.

Ba ca da fa ga ha ja ka la ma na pa
ra sa ta va qua wa ya xa za.

Bab bac bad baf bag bak bal bam ban
bap bar bas bat bay baz.

Ab abs bab gab hab habs jab kab chab
lab mab nab rab sab zab thab theb eb deb
keb reb zeb leb lebs hb lyb ib bid dib gib
jib kib mib nib rib phib.

Words of many Syllables Divided.

A

A-bo-lish-ed a-bo-mi-pa-ti-on ab-sence
ab-sti-nence a-bun-dance ac-cep-ta-ti-on
ac-com-pa-ny ac-com-pleish-ed ac-cor-
ding-ly ac-cust-om-ed ac-know-ledge ac-
quaint-ed ad-mi-ni-stered ad-ver-si-ty a-
dul-te-ry ad-vo-cate ad-ver-tise af-fright
a-li-e-nate Al-migh-ty a-maze-ment Am-
bas-sage Am-bas-sa-dor an-swer-eth ap-
pre-hend-eth.

B

B

B

Babe ba-nish-ment bap-tism bap-ti-zed
back-ward bat-tle-ment be-lieve be-moan
be-wail-bit-ter-ness blade blas-pheme
blas-phe-my blas-phe-mous blos-som bo-
som bot-tle boun-ti-ful-ness bread-corn
break-breath breed-ing brink bro-ther-ly
bur-den-som burst-ing.

C

Ca-la-mi-ty Cal-dron Can-dle-stick Cap-
ti-vi-ty Cap-tain Car-rier Car-pen-ter
Cart-wheel Case-ment Ca-ter-pil-lar ce-
le-sti-al Cen-tu-ri-on ce-re-mo-nies cer-tain-
ly chaff chain chal-lenge cham-ber chan-
nel cha-ri-table cha-sti-ze-ment check Chro-
ni-cles cir-cuits cir-cum-cise col-lec-ti-on
co-lo-ny co-lour com-mo-di-ous con-course
com-pas-si-on.

A

D

Da-mage de-ceive deem-ed de-fraud-ed
de-nounce de-scribe de-vote de-vo-ted dif-
fe-rence dis-ap-point-ed dis-cern dis-charge
dis-ci-pline dis-dain-ed dis-ho-nour dis-
plea-sure dis-pos-sess dis-solve di-stinct-ly
di-tract-ed di-trib-u-ti-on di-vine do-mi-
ni-on

ni-an dou-ble draught Dro-me-da-ry drop-
fic drought drow-si-ness Dwarf

E

Each Eagle ear-nest-ly eighth-ly e-di-
fi-ca-ti-on em-bold-ned Em-rald Em-rods
Em-pire E-ne-my er-ror es-chew es-pe-
cial-ly es-pi-ed es-pou-fals e-sta-blish e-
strang-ed e-ven-ing e-ver-last-ing e-vil Eu-
nuch Ewe ex-cess ex-e-cra-ti-on Ex-or-
cists Ex-tor-ti-o-ners ex-tre-mi-ty.

F

Faith-ful fal-low fal-si-fy-ing fa-thi-on-
ed fa-thom fa-vour-a-ble fa-ther-ed fel-
low-ship fer-vent-ly few-el fierce-ness fil-
thi-ness fi-nish Fir-ma-ment flat-ter-eth
for-bear-ance for-ci-ble.

G

Gad-dett gar-nish-ed ga-ther-ed ga-
zing ge-ne-a-logies ge-ne-ra-ti-on gli-ster-
ing gloo-mi-ness glo-ri-ous go-vern-ment
gor-ge-ous Grand-mo-ther grant gree-di-
ness grieve griev-ous-ness gush-ed.

H

Ha-bit-a-ble halt haste hail hand-ker-

chief haugh-ti-ness ha-vock Hawk heark-
 ned Hea-then He-brew Hei-fer height
 Heirs helve Herb He-re-ticks He-ri-tage
 hew-ed Hymn Hyf-sop.

I-dle-ness I-do-la-try jea-lou-sie jeo-par-
 dy Ig-no-mi-ny il-la-vour-ed il-lu-mi-na-
 ted i-ma-gine im-po-ve-rish-ed en-cou-rage
 in-con-ti-nen-cy en-dea-vour in-dig-na-ti-on
 in-dict-ing in-ter-med-dle.

K

Kin-dle Kin-dred Kins-man kneed kneel
 Knife knie Knives knock know-ledge Key
 kill Ket-tle ker-chiefs kid-neys kind-ness.

L

La-bour-ing lurk-ing lance lanch-ed
 lan-guage lan-guish lant-horns la-sci-vi-
 ous-ness la-tin Lat-ress laugh-ed la-vish
 leaves league ledges lei-sure Leo-pard
 lewd-ness Lieu-te-nant li-quor lot-ters
 loth-som lodge lofs lost.

M

Ma-gi-ci-an Ma-gi-strate Mai-den maim-
 ed man-ger main-te-nance mar-ri-age mer-
 chan-

chan-dize mar-ve-lously Mer-chant mon-
strous mil-li-ons mis-chief mis-chievous
ma-ri-ners Moon mort-ga-ged Moulds
mu-ni-ti-on Myrrh.

N
Nail-ing nought Na-vy ne-cessa-ry ne-
ces-si-ty near-er neg-lect-ed neigh-bour
neigh-ing nei-ther Ne-phew Net-tles Noise
not-with-stand-ing nou-rish-ed nur-ture.

O
O-ce-an Oar Oak ob-scure ob-scu-ri-
ty ob-ser-va-ti-on ob-sti-nate off-scour-ing
off-spring op-por-tu-ni-ty op-pose Or-phans
Oint-ment.

P
Pa-ci-fi-eth pain-ful-ness pale-ness par-
ta-ker par-ti-a-li-ty par-ti-cu-lar-ly par-
ti-ti-on Par-tridge pas-sage Pa-stor pa-sture
pat-tern pa-ti-ence pa-tri-mo-ny peace-a-
bly pe-de-grees pen-knife pe-nu-ry pe-ril-
lous pe-rish-ed per-ni-ci-ous per-pe-tu-al
pe-sti-lent Phi-lo-so-phers Phi-si-ci-an Pi-
ge-ons Pil-grims Plague Plai-ster plea-sant-
ness Plough plow-ed plunge po-pu-lous
pos-ses-sor pot-herd pot-tage pre-de-si-
na-ted pre-he-mi-nence.

Q Quails quan-ti-ty quar-rel quar-ries
 quench-ed quick-ned que-ssi-on-ed,

R

Rai-ment Rain-bow rai-ny ra-vish-
 ed rea-dl-ness ree-kon-ed re-con-ci-li-a-
 ti-on re-new-ing re-noun-ced re-hown-
 ed re-pair-er re-pe-ti-ti-on re-ple-nish
 re-pro-bate re-proof re-qui-red re-ward
 re-ceive re-sem-blance re-veal re-ve-nue
 re-vive re-volt roof rough-ly.

S

Sab-bath Sa-vi-our sa-vour-est Scar-
 let scat-ter-ed Scep-ter Schism Scho-lar
 School-Mast-er Sci-ence scoff scorch scorn
 Scur-phon scourge scour-ing Scrip-ture
 Scribe Scur-ry seam seam seize se-cure-
 ly seath-ing seize sel-vedge Se-pul-chre
 sew-ed sheaf sheaves sheath She-kle shield
 shik-ning shod Shoes siege sic-kle sieve sift-
 ed sigh sight sign sin-gle-ness sleep slight
 slaugh-ter slight-ly slug-gard num-ber so-
 journ so-lid so-lemn so-lem-ni-ty so-li-ta-
 rily South-say-er Sor-cer-er Sol-di-er
 sprang spun square Sto-ma-cher Strait-
 way

way Strait-en-ed Stroke Sturdy Subject
 suc-ceed suc-ceed-ed suc-ceed suc-stance
 swollen swoon-ed.
 wrong

T

Tack-ling Tail Tale-bear-er Tan-ner
 tar-ry tar-ry-ing taste taught te-di-ous
 Teeth temp-ta-ti-on te-nor ter-re-stri-
 al ter-ri-fie ter-ror Thief Thi-ef through-
 out throw-ing Tongs Tongues took-est
 Tooth torn tos-sing Traf-fick tran-spa-
 rent Trea-che-rous Trea-sury Tri-umph-
 ing trou-ble trough troughs twelfth
 twelve.

V

Va-lue Va-lour Va-pour va-ri-a-ble:
 ness vaunt-eth ve-no-mous ven-ge-ance
 ve-ni-son ve-nom vir-tue vir-tu-ous vex-
 a-ti-on vic-tu-als view-ed vi-gi-lant un-
 be-lief un-change-a-ble un-cir-cum-ci-sed
 Un-cle un-clo-thed Un-cti-on un-feign-
 ed.

W

Wa-ges Wag-gons wal-low-ing wan-
 ton-ness War-ri-our weigh-ed Weight
 Whore-mon-ger Whore-dom Wick-ed-
 ness Wil-low-tree win-now-ed Witch-

crafts with-draw wi-thies wi-then-ed
 Wolf Wolves won-drous wor-thies
 wo-ven would wrath wreath wrea-then
 wre-ſtle wretch-ed wrong-ful-ly wrong
 wrote wrought.

Tack-ling Tail Take-part Tack-ling
 Yarn yield year-ly ye-ſter-day yoked
 yon-der young youth

Z Tooth torn To-ſſe To-ſſe To-ſſe
 Zea-lous Zea-lous-ly
 ing trou-ble trou-ſe trou-ſe
 twelve

~~W~~
 The

W
 Wags Wag-gons wal-lowing wan-
 con-ſels War-dour weigh-ed Weight
 Whore-monger Whore-dom Wick-ed
 Wiltow-tree winnow-ed Win-
 B A

The Child's Lesson.

CH R I S T is the Truth. Christ is the Light. Christ is my Way.

Christ is my Life. Christ is my Saviour. Christ is my hope of Glory.

Christ is my Redeemer. Christ is my Rock. Christ is the Door. Christ is my King, and the Lord of Lords. Christ is the Corner stone. Christ is the Lamb of GOD that takes away my Sin.

Christ is the Power of GOD. Christ is my Wisdom. Christ is my Righteousness. Christ is my Sanctification. Christ is my Justification. Christ is the Seed. Christ is the Resurrection.

Christ destroyeth the Devil and his Works, which leadeth Man and Woman from GOD; and so Christ is the Way to GOD again.

Christ I must feel within me, who is my Life and my Light, and the Truth; and it is GOD that sheweth me my Thoughts and Imaginations of my Heart; and it is the LORD GOD that doth search my Heart. It

It is the Spirit of Truth that doth lead into all Truth.

It is the Spirit of Truth that reproves the World of Sin.

And that is the good Spirit which reproves the bad and his Works.

And the Light manifesteth and reproveth ; and that which doth make manifest and reprove is the Light.

And that which giveth the Light of the Knowledge of the Glory of GOD, in the Face of Jesus Christ, is the Light, which shineth in the Heart.

And that which may be known of GOD is manifest within, which GOD hath shewn unto you ; that is that which shews you Sin and Evil.

The Gospel is the Power of GOD.

The Cross of Christ is the Power of GOD, which crucifies from the State of *Adam* and *Eve* in the Fall ; in that Power is the Glorifying, and Everlasting Glorifying : And this is above the Fleshly Glorifying of *Adam* and *Eve* in the Fall with his Sons and Daughters.

The Church is in GOD the Father of Christ, and not a Steeple-House ; and that

that is the Spirit that mortifies from my Sin.

And they that are led by the Spirit of GOD are the Sons of GOD; and that is the Spirit of GOD, which doth instruct me in GOD's ways, which are good, and that is the bad Spirit, which leadeth into bad ways.

And if I be a Child of GOD, I must not grieve him, but must be meek, and sober, and gentle, and loving, and quiet, righteous and humble, and live in the fear of GOD, and live Godly, and not Lye, nor do any wrong to any one.

So if I be Wild, Froward, Wicked, Heady, High-minded, Wilful, Stubborn, Proud, Envious, Disdainful, Scornful, Unrighteous, Ungodly, and Lye, and do not the Truth, and forget GOD, such GOD turneth into Hell, that grieve him.

In the beginning was the Word.

Since the beginning were the Words, and since the beginning was *Babel*; which is the beginning of Tongues, which is the Priests Original, but the Saints Original is the Word before *Babel* was, and

and that is the Original, and makes Divine, and not the Tongues that began at Babel.

And it cost the second *Adam* his Blood, to purchase me out of the state of *Adam* and *Eve* in the Fall, to set me in the state that he was in before he fell, to that which is a blessed state, out of the cursed state, and not only to the blessed state that *Adam* and *Eve* were in before they fell, but to Christ that never fell; to the Statute attainable in Christ.

A Child being fallen from the Image of GOD, he hath not Peace.

A Child being in the Image of GOD, he hath Peace.

A Child being fallen from Holiness, he doth not see GOD; but being in Holiness, he doth see GOD.

And the Image of GOD is Righteousness and true Holiness.

In Six Days the LORD made the Heavens and the Earth, and all things therein; and the Sixth Day made Man and Woman, and bade him have Dominion over the Works of his Hands.

Christ is my Foundation.

And Christ is the First and Last.

And

And Christ is a quickning Spirit.
— The Spirit of Truth is my Leader in-
to all Truth, and sheweth me things to
come.

And the Power of GOD is my Keep-
er from Sin and Evil.

And the Worship of GOD is in the
Spirit, and in the Truth.

Abel was a good Man.

Cain was a bad Man, full of Envy and
Wrath, and killed his Brother about Re-
ligion.

Isaac was a good Man.

Ishmael was a wild Mockers, and a
scorning Archer, and was turned into the
Wilderness.

Jacob was a good Man. *Esau* was a
prophane Man, who turned against *Jacob*
that obtained the Blessing.

Sarah was a good Woman.

Jezebel was a bad Woman, who killed
the Just, and turned against the Lord's
Prophets, with her attired Head and paint-
ed Face, peeping out of the Window.

After Adam's Transgression the Earth was
Old and began many Sons and Daughters
and brought forth Tribes and
Man got his Bread by the
Sweat

Proper Names in Scripture divided into Syllables, and the Signification of them in English ; together with other memorable Passages mentioned in Scripture, necessary and delightful for Children to Read and Learn.

A *dam* signifies, *Man Earthly Red*. The *World* was created in six days; *Adam* was the first *Man* in the Likeness of *GOD*, and according to his Image; but he lost his Image through Disobedience, in eating of the Fruit that *GOD* had forbid him to eat of; and *Adam* gave a Name to the Woman which was made of his Rib (while he was asleep) and called her *Eve*; and he gave Names to all other Creatures; after that *Adam* and *Eve* had Transgressed, *GOD* drove them out of Paradise (where they were at first placed) and set a fiery two-edged Sword to keep the way of the Tree of Life. *Adam* lived till he was Nine Hundred and Thirty Years Old, and begat many Sons and Daughters. After *Adam's* Transgression the Earth was cursed, and brought forth Thistles and Thorns, and Man got his Bread by the Sweat

Sweat of his Brow. *Cain* and *Abel* were *Adam's Sons*.

Cain was a Husbandman, and being displeased that his Offering was rejected, and not his Brother *Abel's* (although he was rebuked of GOD for his envy) slew his Brother, and offended seven-fold thereby; after that, he was made a Fugitive, and a Vagabond upon the Earth, for he was accursed of GOD; his Sin was seven-fold; for First, *He did not rightly divide*; Secondly, *He envied his Brother*; Thirdly, *He dealt subtilly*; Fourthly, *He killed him*; Fifthly, *He stubbornly denied it*; Sixthly, *He despaired*; Seventhly, *Being Condemned, he Repented not*.

This *Cain* was the first Builder of the earthly City, in which he bestowed his Children for fear, because he used Violence, Rapine and Spoil.

Abel, was a Keeper of Sheep, his Offering was accepted of the LORD, because he was Righteous; he was the First Martyr.

Enoch, Taught or Dedicate, the Father of *Methu-sa-lah*. *Methusalah* lived till he was Nine Hundred Sixty and Nine Years; *Enoch* walked with GOD, and was not, for GOD took him.

La-mech,

Lamech, Poor, Humble or Smitten; after he had lived One Hundred Eighty and Two Years, he begat a Son, and called him *Noah*, which signifies a *Ceasing or Rest*; and *Lamech* said, *This same shall comfort us concerning our Work, and Toil of our Hands, because of the Ground the Lord hath cursed. Noah was a just Man, and perfect in his Generation, and Walked with GOD, and was a Preacher of Righteousness*; he was commanded of *GOD* to make an *Ark*, that he and his Family should enter into it, for their Preservation, *Gen. 6.*

Noah, with two of a sort of every Creature, Male and Female, were shut into the *Ark*, and the World was Drowned, *Gen. 7.*

And when the Waters had prevailed on the Earth Fifteen Cubits upwards; after One Hundred and Fifty Days the Waters were abated; *Noah* opened a Window of the *Ark*, and sent forth a Raven and a Dove; the Dove found no rest for the Sole of her Foot, but returned to the *Ark*, and *Noah* took her into the *Ark*, *Gen. 8.*

The Rainbow, a Token of the Covenant of *GOD*, *Gen. 9.*

Babel signifies Confusion; at the Building

ing of *Babel*, Languages were confound-
ed, *Gen. 11.*

Abraham signifies, an *high Father*: his name was changed (*Gen. 17.*) from *Abram* to *Abraham*, which signifies, a *Father of a great Multitude*, he was the Son of *Terah*; *Sarah* was his Wife: He went out of his Native Country at *GOD's* Commandment; *GOD* promised him and his Seed the Land of *Canaan*, he traveled into *Egypt*, and when he returned from thence he was very Rich; to avoid strife he parted company with *Lot* his Nephew; he delivered *Lot* out of Captivity; refused to be enriched by the King of *Sodom*; he instructed his Family in Righteousness; *GOD* tried his Faith, by commanding him to offer up his only Son *Isaac*.

Sarah, a *Lady* or *Dame*, Daughter of *Terah*; the *LORD* promised her a Child when she was Old, and she had one accordingly; she would not have *Ishmael*, who was born of *Hagar* (the Bond Woman) to be Heir with her Son *Isaac*, she was called the free Woman. When she died, *Abraham* bewailed her greatly, and bought a plat of Ground of the Sons of *Heb* to bury her in; after his Death, he also was buried in the Cave of *Machpelah*.

GOD remembred his Promise made unto Abraham, and comforted Israel in their Afflictions; GOD was with Abraham in all that he did; for he was a righteous Man, and faithful to the LORD.

And for the wickedness in Sodom and Gomorrah, the LORD rained upon them Brimstone and Fire; and Abraham looked towards Sodom and Gomorrah, and to the Smoke of the Country went up as the Smoke of a Furnace, Gen. 19.

As Lot was entering into Zoar; his Wife looked back from behind him, and she became a Pillar of Salt.

Isaac signifies Laughter, Abraham's Son by Sarah.

Rebekah signifies fed; she was Daughter to Be-thu-el, was given in Marriage to Isaac; The LORD blessed Isaac, so that when he sowed, he received an hundred fold, Gen. 26.

Jacob signifies a Supplanter; he was the Son of Isaac; he was a plain Man, and dwelt in tents, he bought Esau's Birth-right for red Pottage; I-faac blessed him; at which Esau was troubled; Jacob fled to Haran; and as soon as he saw Rachel, the Daughten of Laban, his Mother's Brother, he wept, he served Laban seven

ven Years for *Rachel*; and they seemed unto him but a few Days, because he loved her; the Years being ended, he asked his Wife of *Laban*, but *Leah* was given unto him; he served other seven Years for *Rachel*; he loved her more than *Leah*; he came but with a Staff to *Laban*, but after the LORD blessed him; so that he became very Rich; the LORD said unto him by an Angel. Thy Name shall be called *Jacob* no more, but *Israel*, because thou hast had power with GOD, thou shalt also prevail with Men. *Gen. xxxii. 13.*

E-sau signifies, *doing or working*; he was the Son of *Isaac*, *E-sau* was a cunning Hunter, he sold his Birth-right for a Mess of Pottage; against his Father's Will he took him Wives of the Posterity of *Ismael*, which was a grief to *Isaac* and *Re-be-kah* his Mother. *Exod. c. lxxv.*

Israel signifies a *Prince of GOD* or prevailing with GOD. *Exod. c. lxxv.*

Joseph signifies *increasing*; one of the Sons of *Jacob*, he was beloved of his Father, and hated of his Brethren; he was cast into a Pit by his Brethren; and afterwards sold to the *Ismaelites*; and afterwards to *Potiphar*, whose House was blessed for *Joseph's* sake; *Joseph* was made

Ruler thereof, he was fair and well-favoured, and he interpreted *Pharaoh's* Dreams, and was made Ruler over all *Egypt* under *Pharaoh*. He sold Corn into all Countries in the Famine-time; he spoke roughly to his Brethren at first, when they came to buy Corn, and put them in Ward, but after discover'd himself to them, and comforted them; and sent for his Father into *Egypt*.

Jacob blessed *Joseph's* two Sons, and died, *Gen. 48. &c. 49.* *GOD* *died* *Gen. 50.*

A new King arose over *Egypt*, that knew not *Joseph*, *Exod. 1.*

Pharaoh oppressed the *Israelites*. *Moses*, signifies *drawn forth*; at his Birth he was hid in Bul-rushes in a River, and was found by *Pharaoh's* Daughter, *Exod. 2.*

GOD appeared unto *Moses* in a burning Bush, *Exod. 3.*

Moses and *Aaron* told *Pharaoh*, saying, Thus saith the *LORD GOD* of *Israel*, let my People go; and *Pharaoh* said, Who is the *LORD*, that I should obey his Voice?

GOD plagued *Pharaoh* with 10 Plagues, because he would not let the Children of *Israel* go free; 1. Of *Bloody-Waters*.

2. Of Frogs. 3. Of Lice. 4. Of Flies. 5. Of Murrain. 6. Of Scabs. 7. Of Hail. 8. Of Grasshoppers. 9. Of Darkness. 10. Death of their First-born, Ex. 7, 8, 9, 10.

The *Israelites* departed out of *Egypt* and spoiled the *Egyptians*, Ex. 12.

The *Israelites* were led by a fiery and cloudy Pillar, Ex. 13.

Pharaoh and his Host pursued after them.

The Sea parted, and the Children of *Israel* went upon Dry-land in the midst of the Sea, and the Waters were a Wall unto them on both hands; but *Pharaoh's* Host was drowned in the Sea, Ex. 14.

Then *Moses* and the Children of *Israel* sung a Song unto the LORD, Ex. 15.

Moses made bitter Waters sweet, Ex. 15.

GOD sent Quails and Manna in the Wilderness, Ex. 16.

The LORD called *Moses* up to the top of Mount *Sinai*; where he gave him the Ten Commandments written upon Two Tables of Stone.

I. **T**hou shalt have none other Gods before Me.

II. Thou shalt not make unto thee any graven Image, or any likeness of any thing

that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thy self to them, nor serve them; for I the LORD thy GOD, am a jealous GOD, visiting the Iniquity of the Fathers upon the Children unto the Third and Fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the LORD thy GOD in vain; for the LORD will not hold him guiltless, that taketh his Name in vain.

IV. Remember the Sabbath-Day, to keep it Holy. Six Days shalt thou labour and do all thy Work; but the Seventh Day is the Sabbath of the LORD thy GOD: In it thou shalt not do any Work, Thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor the Stranger that is within thy Gates: For in Six Days the LORD made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day; wherefore the LORD blessed the Sabbath-Day and hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long upon the land, which

which the LORD thy GOD giveth thee.

VI. Thou shalt not Kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours. Ex. 20.

Aa-ron signifies a Teacher; when *Aa-ron* went in before the LORD, he was to put on the Breast-plate of Judgment, the *Urim* and the *Thummim*; *Urim* signifies, Light, and *Thummim* signifies, Truth and Perfection; so Light, Truth, and Perfection, were to be upon his heart.

Jo-shu-a signifies the same with *Jesus*, which is a Saviour; he succeeded *Moses*, he humbled himself before G O D, *Jo-sh. 7.* he overcame many Kings and Countries, he left nothing undone that *Moses* had commanded; he and all his House served the LORD.

Samp-son slew a thousand of the *Philistines* with a Jaw-bone of an Ass; he also killed a Lyon.

Sampson carried away the Gates, Posts, and Bars of the City *Gaza* on his Shoulders to the Top of the Hill *Hebron*, *Judg. 16.*

The *Philistines* put out *Sampson's* Eyes, *Sampson* was aveng'd on them at once, and pulled down the House upon them, *Judg. 19.*

Ruth signifies *waited* or *filled*, she found favour in the Eyes of *Boaz*, and was married to him, and bare him a Son named *Obed*, he was the Father of *Jesse*, the Father of *David*.

Samuel signifies, *heard of GOD*, he was offered to *GOD* by his Mother, he was in favour both with the *LORD*, and also with Men; *GOD* called him thrice, and revealed his Will to him, and made him a Prophet; he Judged *Israel* with diligence; all his days the *Philistines* were brought under; when he died he was bewailed greatly.

Elijah signifies *GOD the LORD*; he was a Prophet who foretold the Famine to come among the *Israelites*; he was fed by Ravens; the *LORD* sent him to *Ahab*, whom he boldly reprov'd for following *Baalim*; by Prayer he obtained Rain; he was persecuted by *Jezabel*, he fled from her, and being almost famished, he was fed

fed by an Angel, in the strength of which Meat he traveled Forty Days and Forty Nights ; he afterwards took courage against *Jezebel*, and foretold *Ahab's* and *Jezebel's* Death ; at his Prayer, Fire came down from Heaven, and destroyed two Captains with their Men : He was an Hairy-Man, and girded with a Girdle of Leather ; he was taken up into Heaven by a Whirl-wind.

E-li-sha signifies, *My GOD saveth* ; *E-li-jah* anointed him Prophet in his room ; he was called to be a Prophet from the Plough-tail. 1 *Kings* 6. 16. he craved of *Elijah* to have his Spirit doubled unto him ; Forty Two Children that mocked him, were devoured by Two Bears ; he healed *Na-a-man* of a Leprosie, of whom he would take no reward, because he would not sell the Gift of GOD ; he raised the *Shunamite's* dead Son, he healed the deadly Pottage, 2 *Kings* 4. *Elisha*, weeping, shewed unto *Hazael* the Evil that he should do unto *Israel*.

Da-vid signifies, *beloved*, he was a ruddy Man, and withal of a beautiful Countenance, and goodly to look to, *Samuel* anointed him King, yet afterwards he fed his Fathers Sheep, slew the Giant *Goliath*,
and

and brought Two Hundred of the Fore-skins of the *Philistines* to *Saul*; **GOD** was with *David*, and therefore *Saul* feared him, and commanded that he should be slain; it was said of *David*, *His Kingdom abideth for ever*; he followed the **LORD** with all his Heart, save only in the matter of *Uriah*.

Job signifies, *Sorrowful*, he was a Man Upright and Just, fearing **GOD**; he was bereaved of his Substance and Children, yet he praised **GOD** in his Affliction.

Je-re-mi-ah signifies, *my height or fear-ing*; he was a Prophet, to whom the **LORD** gave his Word to preach; he cried against the Priests that bore rule by their Means, which he said, was a horrible and filthy thing committed in the Land; he was persecuted and mocked, for publishing the Truth and Word of **GOD**; and *Pashur* the Son of *Imer* the Priest, when he heard that he prophesied, he smote *Jeremiah*, and put him into the Stocks; he was at another time taken by the Priests, and accused before the Governours; and as he was going from *Jerusalem* into the Land of *Benjamin*, he was taken by an Officer, and had before the Princes, who smote him, and committed him to Prison, where
he

he lay in a Dungeon a long time, but at last was delivered by Zedekiah the King, out of that place; and the King commanded they should put him into the Court of the Prison, and daily to give him a piece of Bread; but the Princes desired the King that he might be put to death, for that he Prophefied, *That the City should surely be given into the hands of the King of Babel's Army*: Then the King said, *He is in your hands, for the King can deny you nothing*: So they took Jeremiah and let him down with Cords into a Dungeon, where there was no Water but Mire, till he stuck fast in the Mire: But in this Dungeon the LORD preserved Jeremiah, and at last delivered him out.

Eze-ki-el signifies, *The strength of GOD*; he was a Prophet; he was filled with the Word of GOD, and made bold with his Spirit; he cryed, *Wo to the Shepherds, that sought after the Fleece, and clothed themselves with the Wool; and fed with the Fat, and made a Prey upon the People*; he said; *The LORD would gather his Sheep from their Mouths, and that they should be a Prey unto them no longer.*

Ba-la-am, signifies, the *Antiquity or the Devourer, or Destruction of the People*, he

he was called a Prophet, *Balak* King of *Moab* hired him to curse the People of GOD; he was slain among the *Midianites*, he was one that loved the Wages of Un-righteousness, and therefore was rebuked of a dumb Ass; he taught *Balak* to lay a stumbling block before the Children of *Israel*.

Da-ni-el signifies, Judgment of GOD, a Prophets Name; he would not defile himself with the Kings meat; he declared to *Ne-bu-chad-nez-zar* his Dream, wherefore he was advanc'd by the King unto great Dignity; he foretold *Bel-shaz-zer*; That he should be deprived of his Kingdom: *Da-niel* was made the third Ruler of the Kingdom, because the Spirit of the LORD was excellent in him; wherefore the Rulers and Governours sought occasion against him; but they could find no fault; for he was faithful to the LORD; so they consulted together, and got *Darius* the King to make a Decree, That whosoever should ask a Petition of any (God or Man) for Thirty Days; save of the King, he should be cast into the Den of Lions; but *Daniel* kneeled on his Knees, and prayed to; and praised his GOD in his Chamber, his Window being open, as he used to do afore-times:

times ; wherefore they accused him to the King, for breaking the Decree, for which he was cast into the Lyons Den, and a Stone was laid thereon, and the King sealed it with his Signet, that the Purpose might not be changed concerning *Daniel* ; then the King went into his Palace, and remained fasting, neither were the Instruments of Musick brought before him, and his sleep went from him ; Then the King arose early, and went in all haste unto the Den of Lyons, and when he came to the Den, he cryed with a Lamentable Voice unto *Daniel* ; and the King spake and said to *Daniel*, O *Daniel*, thou Servant of the Living GOD, Is not thy GOD (whom thou always servest) able to deliver thee from the Lyons ? Then said *Daniel* unto the King, O King, live for ever, My GOD hath sent his Angel, and have shut the Lyons Mouths, that they have not hurt me ; for my Justice was found out before him, and unto thee, O King, have I done no hurt. Then was the King exceeding glad for him, and commanded that they should take *Daniel* out of the Den, so *Daniel* was brought out of the Den, and no manner of hurt was found upon him, because he believed in his GOD. And by the Commandment of the King, those

those Men that had accused Daniel, were brought, and were cast into the Den of Lyons, even they, their Wives and Children; and the Lyons had the Mastery of them, and brake their Bones in Pieces before they came at the ground of the Den. This Daniel also delivered Susannah from the two Wicked Judges; he destroyed Bel and his Temple, and slew the Dragon which they Worshipped.

Ne-bu-chad-nel-zar, signifies the Mourning of the Generation, or wailing of Judgments; he was King of Babel; he Conquered Egypt, and destroyed Jerusalem; he erected an Image of Gold, and commanded it should be honoured; and decreed, That whosoever refused to fall down to the said Image should be cast into a hot Fiery Furnace; he dwelt Seven Years amongst Wild Beasts.

The Three Children were cast into the Fiery Furnace, for not Worshipping the Image; But GOD delivered them out of the Furnace.

Jo-si-ab signifies the Fire of burning of the LORD; the Son of Zephaniah; Iddo Prophesied of him, That he should destroy the Idolatry of Jeroboam; he was made King of Judah, and he put down Idols, and caused Baal's Priests to be put to Death.

Josh

I-sai-ab

I-fai-ab signifies, the Health or Salvation of the LORD, he was a Prophet of the LORD.

Za-chari-ab signifies, Mindful of the LORD.

Mat-thew signifies, Given as a Reward, he was an Apostle called by Christ.

Je-sus signifies, a Saviour, or the LORD a Saviour, the Son of GOD : a Voice from Heaven said unto him, *Thou art my beloved Son, in whom I am well-pleased* ; he came of the Seed of David, whose Kingdom endureth for ever ; *Christ* signifies, Anointed ; at the Age of Twelve Years, Jesus disputed with the Doctors, and the People were astonished at his Wisdom ; yet many would not believe he was the Christ, because he descended of so low Parentage, and said, *Is not this the Carpenter's Son ?* Great Multitudes followed him, and he healed many Diseases ; his Coming and Preaching was in great Humility ; he was Mocked, Persecuted, and put to Death by the Jews ; but the Third Day he arose from the Dead, and ascended into Heaven, and sits at the right hand of the heavenly Majesty. The chief Priests perswaded the Multitude to ask of Pilate, that Christ may be put to Death ; after his

his Death, they persecuted his Apostles, and Imprisoned *Peter* and *John*, and commanded they should Preach no more in the Name of *Jesus*; and also Stoned *Stephen* to Death. And King *Herod* persecuted the *Christians*, Killed *James* the Brother of *John* with the Sword, and because he saw that pleased the *Jews*, he Imprisoned *Peter* also.

Paul signifies, *Marvel* or *Marvellously*, he was an Apostle of *Christ*; he was marvellously converted from being a Persecutor of the Church of *Christ* to be an Apostle, and an elect Vessel of *GOD*.

Peter signifies, a *Stone* or a *Rock*, an Apostle of *Christ*.

John signifies, *The Grace of GOD* or *Gift*, or *Mercy of the LORD*, the Son of *Zebedee*; he and his Brother *James* were called by *Christ*, as they were mending their Nets, to be Apostles; *John* was banished into the Isle of *Pathmos*.

Ti-mo-thy signifies, the honour of *GOD*, or honouring of *GOD*, or precious to *GOD*.

Ti-tus signifies Honourable.

Thomas signifies a *Twin*.

Philip signifies a *Warriour*, or lover of *Horses*.

Sa-ma-ri-tans signifies, *Keepers*; marvellous, hard, thorny Places, or *Dreggs*.

The

*The reason of the Names of the Books of
Moses, and other Books.*

TH E *Hebrews* usually named their Books from some of the first Words in the beginning of each: As the first they called *Be-re-shith*, that is, *In the Beginning*, the first word of that Book.

The second they call *Vel-le-she-meth*, which signifies, *Now these are the Names*.

The third they call *Va-ji-kra*, which signifies, *And called*, for so it begins in the *Hebrew*.

The fourth *Bam-mid-bar*, which signifies, *In the Wilderness*: The **LORD** spake to *Moses* in the *Wilderness*.

The fifth, *El-le-ha-dab-ba-rim*, which signifies, *These be the Words*.

The *Greek* Interpreters, and others from them, called the first *Genesis*, that is *Generation*; because it declares the *Creation* and *Generation* of the *World*, and of *Men*.

The second *Exodus*, which signifies, *A passing out*; because in it is declared the passing out of the *Children of Israel* out of *Egypt*, in the beginning of that Book.

The third *Leviticus*, because in it is declared the Laws and Orders of the *Levites*.

The fourth *Numbers*, because in the beginning thereof is the sum of the Children of *Israel*.

The fifth *Deuteronomy*, which is, *Second Law*, the Law repeated the second time.

Judges is called from the Declaration of the Judges, that judged *Israel* before the Kings.

Kings, from the Declaration of the Kings that reigned in *Israel* after the Judges.

Chronicles signifies, a Declaration of the things that were done in their several times.

Ecclesiastes signifies, the Preacher, because so it begins, *The word of the Preacher*.

The rest are named from the names of the Writers, or things easie to be understood: As,

Colossians signifies, punished.

Corinthians signifies, filled.

Ephesians signifies, desirable.

Thessalonica signifies, The other Victory of GOD.

The

The Signification of the Seven Arts.

THE Word Grammar comes of a Word that signifies to Write;

Rhetorick, of a Word that signifies to speak fluently;

Logick, of a Word that signifies, to speak and reason.

Astronomy signifies, the Law or Distribution of the Stars.

Geometry signifies, measuring of the Earth.

Musick signifies, the Muses Art; or Authors of Songs, or Art of Sounds.

Arithmetick comes of a Word that signifies, Number.

The Jews had three sorts of Talents; The Common Talent, which weighed Three Thousand Quarters of an Ounce, or common Shetels, amounts to Six Thousand Drachms, which is One Hundred Eighty Seven Pound Ten Shillings. The Kings Talent weighed Three Thousand of the Kings Shetels, which amounted to Two Thousand Drachms, which is Two Hundred Eighty One Pound Five Shillings.

*Weights, Measures, and Coyns
mentioned in Scripture, reduced
into our English Valuation.*

Of Shekels there were three sorts.

A Common Shekel, which weighed a Quarter of an Ounce, and was worth Fifteen Pence.

The Kings Shekel weighed Three Drachms, that is in our Money, Twenty Two Pence Half-Penny.

The Shekel of the Temple weighed Directly Half an Ounce, and was worth Two Shillings Six Pence.

The Jews had Three sorts of Talents.

The Common Talent, which weighed Three Thousand Quarters of an Ounce, or common Shekels, amounts to Six Thousand Drachms, which is One Hundred Eighty Seven Pound Ten Shillings.

The Kings Talent weighed Three Thousand of the Kings Shekels, which amounted to Nine Thousand Drachms, which is Two Hundred Eighty One Pound Five Shillings.

The

The Talent of the Temple or Sanctuary, weighed Three Thousand Shekels of the Temple, which is precisely so many Half Ounces; which amounteth to Three Hundred Seventy Five Pound.

A Silverling is often in Scripture used for a Shekel, which is Half an Ounce, and worth Two Shillings Six-Pence; for Thirty of these Silverlings of the Sanctuary, Christ was sold, *Mat. 26.* which amounteth to Three Pound Fifteen *Shillings English Money.*

The Common Shekel of Gold weighed Two Drachms, and was worth Fifteen Shillings.

The Talent of Gold of the Temple, weighed Twelve Thousand Drachms, or *Hungarian Ducats*, which is of our Money, Forty Five Thousand Pounds.

Abimelech King of *Gerar* said to *Sarah*, I have given thy Brother an Hundred Silverlings, which were common Shekels, which amounted to Sixty Two Pounds Sixteen Shillings, *Gen. 20.*

Abraham bought a Burying-Place for his Wife *Sarah*, for Four Hundred Shekels of Silver, which are common Shekels, that is Twenty Five Pounds.

A Shekel of the Sanctuary, which is Twenty *Gerahs*, and a Shekel is Twenty

Shillings, and a Gerah is Twelve Pence.

There are four kinds of Cubits mentioned in Scripture.

1. *The Common Cubit*, this was the measure from the Elbow to the Fingers-end, it contained a Foot and a half, or half a Yard.

2. *A Holy Cubit*, this was a full Yard: containing Two of the common Cubits.

3. *The King's Cubit*, which is Three Fingers longer than the common Cubit.

4. *A Geometrical Cubit*, it contained Six common Cubits, which is Three Yards: according to this Cubit it is thought Noah's Ark was built.

The Reed spoken of in *Ezekiel* or *Exodus*, was Six Cubits, and a hand-breadth which were called the King's Cubits.

A Furlong is an Hundred Twenty Five Paces, which is the Eighth part of our Mile: A Mile containeth with us a Thousand Paces; but in the *Hebrew* it was accounted as much as a Man could go in half a day, between Meal and Meal.

A Kah is our Quart.

An Omer is a Quart and a half.

A Seab is a Gallon and a half.

An Epha is half a Bushel and a Pot-

tle. *An*
 shillings 3 D

An *Hever* is so called from *Chaver*, an Ass, because this measure contains so much as an Ass could well bear, which is Five Bushels and Five Gallons.

A *Log* is half a Pint.

A *Barb* is half a Bushel and a Bottle.

A *Mize* weigheth half a Barley-corn.

A *Farrhing* of the *Roman* Cogna is Two Mices.

Keshia signifies a *Lamb*, and was also a Name the *Hebrews* gave to a piece of Money, in value one Penny half Penny.

What Christ is called.

CHrist our Lord and Master, crucified in Spiritual Sodom and Egypt, is called *The Wonderful Counsellor*, who doth Counsel People of the Possession of their Salvation, and of a Kingdom, and of a Life, and of a World that hath no end; and how to walk, that they may honour GOD through him. He is called, *The Mighty GOD*, and *The Everlasting Father*, the Prince of Peace, who Rules in Righteousness and Peace amongst his Children, *Christ*, *Jesus*, the Saviour, and *Christ*, the Light of the World, the Anointed

of GOD: The *Emanuel*, that is, GOD with us, THE LORD OUR RIGHTEOUSNESS, Justification and Sanctification, the Way, the Truth and the Life, the Word of GOD, that hammers down and cuts down Sin, and burns it up, who is the Elect and Precious laid in Zion, to all the Sons and Daughters of Zion: the Lion of the Tribe of Judah, who rends to pieces the old Dragon, and bruises the Serpents Head, and Jesus Christ our LORD; a Lord is a Ruler, so Christ is a Lord to rule, and order, and govern, and dispose his People, and so he hath the reverence and honour; for he rules, and orders, and governs in Righteousness, Holiness, Virtue, Purity, Equity, Godliness and Truth, and in Wisdom, Power, Light and Life.

The Names the Children of GOD are called by.

THE Children of GOD are called the Children of Promise, and the Seed of Abraham: And the Lot of GOD's Inheritance, and his Servants and Hand-maids, Sons and Daughters, and the Elect of GOD before the Founda-

tion of the World, and the Sons of GOD, the Heirs of GOD, 1 Peter, xi. And they are called the Saints of GOD, the Church of GOD, Temple of GOD, Sheep and Lambs of Christ, Brethren of Christ, Spouse and Wife of Christ, a chosen Generation, a royal Priest-hood, offering up Spiritual Sacrifices to GOD, who is a Spirit, a Holy Nation, a Peculiar People, the Children of the Light, and of the Day, which makes all the Children of the Night and of Darkness to rage against them: They are called the Light of the World, and the Salt of the Earth, and a City set on a Hill, that cannot be hid, and against this City doth Mystery Babylon the Great City fight, with her Children; but they cannot prevail, for the Lamb and the Saints shall have the Victory.

The Names which the Devil, in Scripture, is called by.

THE Serpent and Adversary: An Enemy to Man: The Devil, who is a Destroyer: The old Dragon: Belial; the GOD of the World, who rules the World in Wickedness: The Prince of this World, who gives forth his Law of Death and Sin, and

and rules in Wickedness and Unrighteousness, which got into *Adam* and *Eve* by his lies and subtilty, and their disobedience, and now rules in the hearts of the disobedient; the Spirit and Prince of Darkness, which fills People with darkness, and makes them hate the Light of Christ, and blinds all his Subjects, that they call the Light of Christ Natural, and Created, and Conscience: And the Devil is called *Bezebub*, Prince of Devils, the Accuser of the Brethren: And this Devil, Satan, and Serpent made his Subjects call the People of GOD Bablers, Pestilent Fellows, Movers of Sedition, Ring-leaders of Sects, *Acts 24*. Turners of the World upside-down, a People that are Cursed and Unlearned, Ignorant, Schismatics, Hereticks, Phanatics; and these are them that rage so against the Light Within, *which doth give the Light of the Knowledge of the Glory of GOD in the Face of Christ Jesus*, and are so mad against the Heavenly Treasure in the Earthen Vessel, *1 Cor. 4*. And these are of the same Spirit that the Jews were in that said *Christ* (the Light) *had a Devil, and by the Prince of Devils, cast out Devils*.

And Wickedness: The Prince of Devils, who gives The

The Marks of a true Christian.

TO love one another, and to add to your Faith Virtue, to your Virtue Knowledge, which Knowledge is to know GOD and Jesus Christ whom he hath sent, this is Life Eternal; and to your Knowledge add Temperance, and to your Temperance add Patience, for that runs the Race, and obtains the Crown of Life; and unto Patience Godliness, in that Brotherly-kindness is known.

into his Holiness the breath of Life, and he became a Living Soul, Gen. 2. 7. Sch. In what respect was Man Created in the beginning.

Made in Holiness, Righteousness, Truth, and Innocency for in the Image of GOD was he made, placed in Paradise, and had dominion over all the Creatures, Gen. 1. 27. 2. 8.

Sch. What was the Image of GOD that Man was made in, was it from below, or from above?

Made. It was from above, from GOD, in the Image and Righteousness, Likeness, and Holiness: the Image of GOD was not of the Earth from below.

Sch.

THE CATECHISM.

Scholar. *WHO made the World?*

Master. **GOD** made the World and all things therein, and is Lord of Heaven and Earth, *Gen. 1. Acts 17. 2.*

Sch. *Who Created Man?*

Master. **GOD** made Man, and breathed into his Nostrils the Breath of Life, and he became a Living Soul, *Gen. 2. 7.*

Sch. *In what Estate was Man Created in the Beginning.*

Master. In Holiness, Righteousness, Purity and Innocency, for in the Image of **GOD** was he made, placed in Paradise, and had dominion over all the Creatures, *Gen. 1. 27. 2. 8.*

Sch. *What was the Image of GOD that Man was made in, was it from below, or from above?*

Master. It was from above, from **GOD**, of his Image and Righteousness, Likeness and Holiness: the Image of **GOD** was not of the Earth from below.

Sch.

Sch. *What was meant of that Rib Eve was made off?*

Mast. A Rib is a Beam or Side-piece, which was part of the building of the whole Creation: So she was called Woman, because she was taken from Man, for Eve signifies Living, and she was the Mother of all Living, Gen. 2. 23. 3. 20.

Sch. *What was the end of Man's Creation?*

Mast. That he might Worship the LORD his GOD, and serve him only, Deut. 6. 13. 10. 20. Matth. 4. 10.

Sch. *In what is GOD Worshipped?*

Mast. He is Worshipped in Spirit and in Truth, John 4. 24.

Sch. *What is GOD?*

Mast. GOD is a Spirit, Infinite, Eternal, and unchangable in his Nature and Being, and is the Creator and Upholder of all Things.

Sch. *What other Attributes are ascribed to GOD?*

Mast. GOD is Light, and in him is no Darkness at all, for he dwelleth in Light, he is also Almighty, every where present, and seeth all Things, 1 John 1. 5.

Sch. *What is it that gives the Knowledge of GOD? And where is it?*

Mast.

Mast. The Light which shines in the Heart, it gives the Knowledge of the Glory of GOD in the Face of Christ Jesus, 2 Cor. 4. 6.

Sch. Did Man continue in that Estate wherein he was Created?

Mast. No.

Sch. How did he lose it?

Mast. By Sinning against GOD.

Sch. What is Sin?

Mast. Sin is the Transgression of the Law of GOD.

Sch. What Punishment did Sin bring upon Man?

Mast. He was turned out of Paradise; lost Communion with GOD, and was made liable to his Wrath and Displeasure, Gen.

3. 23, 24.

Sch. What is the Original of Sin?

Mast. Original is the Beginning, the beginning of Sin was the Devil.

Sch. Who destroys him?

Mast. Christ Jesus destroys the Devil and his Works, and through Death, destroys Death and the Devil, who has the power of Death, and the Seed of the Woman bruises the Serpent's Head, Gen. 3. 15.

Sch. To Bruise, how is that?

Mast. It is to break to pieces, to Crush
to

to break into Pieces and into Powder his Strength and Power.

Sch. *What Seed was that?*

Mast. Christ Jesus.

Sch. *Is not Christ the Redeemer of all Mankind?*

Mast. Yes, for Christ hath once suffered for Sins, the Just for the Unjust (that he might bring us to GOD) being put to Death in the Flesh, but Quickned by the Spirit, and by his own Blood, he once entred into the Holy Place, and obtained Eternal Redemption for us, 1 Pet. 3. 18.

Hebr. 9. 12.

Sch. *How did Christ effect this great Work of Man's Redemption?*

Mast. By taking upon him, not the Nature of Angels, but the Seed of Abraham, and suffering the shameful Death of the Cross; was Buried, and Rose again the Third Day, Ascended up to Heaven, where he sits at the Right Hand of the Father, making Intercession for us, who is the One Mediator betwixt GOD and Man, Mark 15. 16. Hebr. 2. 16. 1 Tim.

2. 5.

Sch. *Was Christ's Blood shed for all? And did he taste Death for every Man? And was he an Offering for the Sins of the whole World?*

Sch.

Mast.

aid Mast. Yes his Blood was shed for all Men, and he tasted Death for every Man, and he is a Propitiation for the Sins of the whole World, tho' some trample the Blood of the New Covenant under their Feet, and deny the Lord Jesus that bought them, *Heb. 2. 9. 1 John 2. 2. 2 Pet. 2. 1.*

1st Sch. How come we to partake of the benefit of Christ's Death and Sufferings?

2d Mast. By Faith in him, for we are saved by Grace through Faith, and that not of our selves, it is the Gift of GOD, *Eph. 2. 8.*

3rd Sch. How many Faiths are there? And which is the true one?

Mast. There is one Faith, and the true one is that which works by Love, and Purifies the Heart, and Justifies Thee, and Saves Thee, and gives the Victory of that which separates Thee from GOD, through which Faith thou hast access to GOD, in which Faith thou pleatest GOD, and hast Unity with him and them that please him.

4th Sch. How is this true Faith obtained?

Mast. Faith comes by Hearing, and Hearing by the Word of GOD, *Rom. 10. 17.*

5th Sch. Where is this Word?

Mast. It is nigh in the Heart, and in the Mouth, that thou mayest do it, *Deut. 30. 14. Rom. 10. 8.*

Sch. Is

Sch. Is not Christ called the Word of GOD?
 Mastr. Yes he is that Word, that was
 in the beginning with GOD, and was
 GOD, and by whom all things were
 made, and he had a Vesture dypt in Blood,
 and his Name was called the Word of
 GOD, *John 1. Rev. 19. 13.*

Sch. Some People call the Scriptures the Word of GOD? What are they and how

Mast. Scriptures signifie Writings, the Scriptures of Truth are the Words of GOD, but they are not the Word of GOD, for the Word of the LORD endureth for ever, and was in the beginning with GOD before any Scriptures were written; In this Title belongs only to Christ the Eternal Word, whose goings forth have been from of old, from Everlasting, *Isa. 40. 8.*

Sch. For what end were the Scriptures written?

Must. Whatsoever things were written aforetime, were written for our Learning; that we through Patience and Comfort of the Scriptures might have Hope, *Rom. 15. 4.*

Sch. *Wherein are the Scriptures profitable*

Matt. All Scriptures given by Inspiration of GOD, is profitable for Doctrine.

for Reproof, for Correction, for Instruction in Righteousness, that the Man of GOD may be perfect and thoroughly furnished unto all good Works, and they are able to make wise unto Salvation through Faith, which is in Christ Jesus; but no Prophecy of the Scriptures is of any private Interpretation; for the Prophecy came not in old time by the Will of Man, but holy Men of GOD spake as they were moved by the Holy Ghost, 2 Tim. 3. 15, 16, 17. 2 Pet. 1. 20, 21.

Sch. Did Christ promise to come again to his Disciples?

Mast. Yes, he said he would not leave them Comfortless, but would come unto them, and would send the Spirit of Truth, who should lead them into all Truth, John 4. 18. & 16. 7, 13.

Sch. Are not the Father, Son and Holy Spirit all One?

Mast. Yes there are Three that bear Record in Heaven; the Father, the Word, and the Holy Ghost, and these Three are One, 1 John 5. 7.

Sch. Is there a Manifestation of the Spirit of GOD given to every Man?

Mast. Yes, a Manifestation of the Spirit is given to every Man, to profit with all, 1 Cor. 12. 7.

Sch. Where

Sch. Where is this Spirit? *Mast.* The Spirit is within in the inward parts, by which Spirit GOD is known.

Sch. Does Christ Enlighten all Men? *Mast.* Yes he is the True Light, that lighteth every Man coming into the World, and by believing in this Light, Men become Children of the Light, and walk no longer in Darkness, for they have the Light of Life, *John 1. 9.*

Sch. Does the Grace of GOD appear unto all Men? *Mast.* Yes the Grace of GOD that brings Salvation, hath appeared unto all Men, teaching them that obey it, to deny Ungodliness and Worldly Lusts, and to live Soberly, Righteously, and Godly, in this present World, *Tit. 2. 11.*

Sch. Seeing a manifestation of the Spirit is given to every Man, and all are enlightened, and the Grace of God that brings Salvation hath appeared unto all Men, why are not all saved?

Mast. Although GOD gives of his good Spirit to every Man, yet many rebel against and quench it, and they that do evil hate the Light, and many turn the Grace of GOD into Wantonness, and so the cause

of their Destruction is of themselves, *Neb.*
9. 20. 26. John 8. 20. Jude verſe 4.

21 Sch. What is the Church of Chriſt?

Maſt. The People of GOD, whom he hath purchased with his own Blood; it is also ſaid to be the Pillar and Ground of Truth, and is in GOD the Father of our Lord Jeſus Chriſt, *1 Tim. 3. 15.*

Sch. Who is the Head of the true Church?

Maſt. Chriſt the dear Son of GOD is the Head of the Body, the Church, from which all the Body, by Joints and Bands, having nourishment miniſtered, and knit together, increaſeth with the increaſe of GOD, *Coloſ. 2. 19.*

Sch. Who are Members of this Church?

Maſt. Such who believe in Chriſt the Light, and are led, and guided, by his Light and Spirit.

Sch. How many Officers has Chriſt in his Church, the Teachers of the World tell us, Chriſt has Three.

Maſt. Yes Child he has many more than Three.

Maſt. His Prieſtly Office, when he offered up himſelf for the People in the whole World, and ſprinkles the Hearts and Conſciences of this People with his Blood, to

cleanse them from Dead Works, to serve the Living GOD, and to offer up, and present his Church without spot or wrinkle to GOD.

2. His Kingly Office, is to subdue all the Enemies of Man, the Devil and all his Works, and to subdue all his Enemies under his Feet, and to give forth the Law of Love, of Life, of Spirit, and of Faith, and he to reign whose right it is, and to rule in the Hearts of his People by Faith, who is King of Kings, and Lord of Lords.

3. His Prophetical Office, Christ is a Prophet raised up like unto Moses, who is to be heard in all things, who speaks to you by his Spirit, and opens unto you by his Power, Spirit, and Light, things to come.

4. Christ hath the Office of a Bishop, to over-see thy Soul, Spirit, and Mind, that thou dost not go astray from him, who is Light and Salvation.

5. He hath the Office of a Shepherd, who puts his Sheep forth out of the Prison and Captivity of old Adam, and the Serpent out of the jaws of Death and the Pit, wherein there is no Water, and the Grave of old Adam, and out of his Bry-

ars and Thorns; and Christ goes before them as a Shepherd, and they know his Voice, and a Stranger they will not follow, and he brings them to the Pastures of Life, and to the Water and Spring of Life, where he feeds them and fills them abundantly, Christ doth, who is the Life.

6. He hath the Office of a Minister, to Minister Grace and Faith unto thee, and Glory and Faith and the Heavenly Riches, and Light and Power, and Strength.

7. He hath the Office of a Teacher, whom GOD hath anointed to Preach (the Spirit of the LORD is upon him) to bind up the broken Hearted, to open the Eyes of the Blind, to set the Captive at Liberty, and the Prisoner Free, to teach thee the way of Life, Salvation, Holiness, and Godliness, the way of the Redeemed, the way of the LORD, which is perfect, and the way of the Just, which is a shining Light, distinct from the way of the Unjust, which is Darkness.

8. He hath the Office of a Physician, to heal thee of thy Sickneses and Infirmities, thy Deafness and Blindness, who is a Physician of value, Jesus Christ.

9. He

9. He hath the Office of a Mediator and Interceder, who Mediates and makes Intercession for thee to GOD, that thou may'st pass to GOD through him, who is able to save to the utmost.

10. He hath the Office of a Captain of thy Salvation, who Conquers the Devil and his Works, Death, and the Grave, who trains up and disciplines his Soldiers, with the Heavenly Armour, the Breast-plate of Righteousness, the Helmet of Salvation, and the Armour of Light, and shoes the Feet with the Preparation of the Gospel, and this Armour is Proof being tryed ; and the Arms are the Shield of Faith, the Sword of the Spirit, the Word of GOD, and Christ trains up his Soldiers to keep their Ranks in Righteousness, in Godliness, in Holiness, in Truth, in Life, that they may stand against Death, and Darkness, Unrighteousness, Unholiness, and the Power and Prince of it, but doth not wrestle nor war with Flesh and Blood ; but with Spiritual Wickedness the Rulers of Darkness in high Places, &c.

And many more Offices ; as thou readest the Scriptures thou wilt see, Child, as thou growest in Truth, that Christ hath ; for Christ is the Way ; the Truth and the

Life, and the Leader of People to GOD,
whom old Adam, and the Serpent led from
GOD.

Sch. *What is the Church Fellowship?*

Mast. They who are Members of the
true Church have Fellowship with GOD,
and with his Son Jesus Christ; and by
walking in the Light, have Fellowship
one with another, and the Blood of Jesus
Christ cleanse them from all Sin, John
1. 3. 7.

Sch. *How many Baptisms are there?*

Mast. One LORD, one Faith, one
Baptism, Eph. 4. 5.

Sch. *Who is the Baptizer?*

Mast. Christ, for John is Decreased, and
Christ is Increased; that is the one Bap-
tism that saves. He Baptizeth with the
Holy Ghost, and with Fire; who comes
with his Fan and thoroughly purges his
floor; and gathers his Wheat into the
Garner, Luke 3. 16. 17. John 3. 30.

Sch. *What is the Wheat?*

Mast. The Wheat is the Seed of GOD.

Sch. *What is the Chaff?*

Mast. The Body of Death, and the Bo-
dy of the Sins of the Flesh, and the Corrup-
tions which must be all plunged down into
the Fire.

Sch. *What*

Sch. *What is that Jordan which John Baptized in?*

Mast. *Jor is a River, and Dan is Judgment: He dipt them in the River so called.*

Sch. *What are the Effects of the Baptism of Christ?*

Mast. *They that are baptized into Christ have put on Christ, and being buried with him in Baptism; they also rise with him through the Faith of the Operation of GOD, who hath raised him from the Dead, Col. 2. 12.*

Sch. *What other Privileges are true Christians partakers of?*

Mast. *They who open the Door of their Hearts; when Christ knocketh, he comes in and Sup's with them; and they with him; and he giveth them of his Flesh to eat; which is Meat indeed, and of his Blood to drink, which is Drink indeed; whereby they come to have Life in them, and are raised up at the last Day, for they being many, are one Body, and are made partakers of that one Bread, which cometh down from Heaven, and this is the Communion of Saints, Rev. 3. 20. John 6. 1 Cor. 17.*

Sch. *Who are the true Disciples of Christ?*

Mast. *They*

Mast. They who deny themselves, and take up their daily Cross; and follow him in the way of Regeneration, and such are crucified to the World; and the World to them, *Matth. 16. 24.*

Sch. What is the Cross of Christ?

Mast. The Cross of Christ is the Power of GOD; and this is Foolishness to them that perish and set up a Stone, Iron, or Wooden Cross, *1 Cor. 1. 18.*

Sch. Are there not diversities of Gifts among Christians?

Mast. Yes there are diversities of Gifts, but the same Spirit, for when Christ ascended up on High, he led Captivity Captive, and gave Gifts unto Men; he gave some Apostles, some Prophets, and some Evangelists, and some Pastors, and some Teachers; and they were to speak as the Oracles of GOD, and to Minister of the Ability which GOD gave them, *Eph. 4. 1 Pet. 4. 11.*

Sch. What is the work of the Ministers of Christ?

Mast. The work of the Ministers of Christ was, and is for the perfecting of the Saints, and for the edifying of the Body of Christ, till we all come to the Unity of the Faith, and the knowledge of the Son of GOD,
and

and unto a perfect Man, and to the measure of the stature of the fulness of Christ, *Eph. 4. 12, 13.*

Sch. Are there not also Diversities of Administrations?

Mast. Yes, there are differences of Administrations, but the same LORD, and there are diversities of Operations, but it is the same GOD, who worketh all in all, 1 Cor. 12.

Sch. What is the Ministration of Condemnation, which was Glorious? And what is the Administration that exceeds it in Glory?

Mast. The Ministration of Condemnation, was the Law that took hold upon the outward Actions of Men and Women: But the Ministration of Restoration that exceeds it in Glory, is Christ that takes away the Root of Sin, which the Fruits of Sin proceeded from, and the Law took hold upon the outward Action, which Christ takes away the Root of, and so makes the Root and the Branches Holy, who destroys the Devil and his Works, and bruises the Serpents Head: Christ doth this, by whom all things were made and created, who was glorified with the Father before the World began, and from Everlasting to Everlasting, the Beginning

ginning and Ending, the First and the Last.

Sch. What is the good old way? And which is the new and living way? And which of these ways must we walk in?

Ans. The good old way was the way among the outward Jews, which they were to walk in, but the new and living way is Christ Jesus; which all true Christians must walk in.

Sch. Who is the Christian Sabbath, or Rest?

Ans. Christ Jesus, he that believeth hath entred into his Rest, and ceased from his own Works, as GOD did from his, and so Christ is the Sabbath, or Rest of true Christians, and there is Rest and Peace in him, but not in old Adam; Heb. 4. 10.

Sch. Is it not appointed for Men to Die?

Ans. Yes: It is appointed unto Men once to Die, but after this the Judgment, Heb. 9. 27.

Sch. Is there not to be a Resurrection of the Dead?

Ans. Yes: there shall be a Resurrection of the Dead, both of the Just and the Unjust, they that have done Good unto the Resurrection of Life, and they that have done Evil, unto the Resurrection

ginning

of

of Condemnation, John 3:29. Acts 24:15.
 Sch. What must be answered to such as
 ask, how the Dead are raised; and with
 what Body?

Mastr. At the sound of the Last Trumpet
 the Dead shall be raised Incorruptible,
 and shall be changed; That which was
 sown a Natural Body, shall be raised a
 Spiritual Body, for Flesh and Blood can-
 not inherit the Kingdom of GOD, nei-
 ther doth Corruption inherit Incorruption,
 but GOD giveth a Body as pleaseth him;
 and to every Seed his own Body, 1 Cor. 15.

Sch. Is not Christ to judge the World in
 the last Day?

Mastr. Yes GOD hath appointed a Day,
 in which he will Judge the World in
 Righteousness, by the Man Christ Jesus;
 whom he hath raised from the Dead, who
 shall come in his Glory, and all his Holy
 Angels with him, and shall sit upon the
 Throne of his Glory; and all Nations
 shall be gathered before him, and he shall
 separate them one from another, as a Shep-
 herd divideth his Sheep from the Goats;
 and will reward every one according to
 their Deeds done in the Body, whether
 they be Good or Evil. The Righteous
 shall enter into Eternal Felicity, and shall
 inherit

Inherit the Kingdom prepared for them: But the Wicked, and all those who forget GOD, shall be turned into Hell, and be cast into that Everlasting Fire, prepared for the Devil and his Angels; where the Worm dieth not, and the Fire is not quenched, *Acts 17. 31. Matth. 25. 46. 16. 27. Mark 9. 48. Psalm 9. 17.* *Sch.* Why are the true Christians called Quakers in this Age? *Ans.* It is in scorn and derision, that they are so called; to render them and the Truth odious to the People; that so they might not receive the Truth and be saved. Yet Quaking and Trembling is no new thing; for thou mayst read of Quakers in the Scriptures, as in *Heb. 12. 21.* *Moses* said, I exceedingly fear and quake. And it is said, *Son of Man, eat thy Bread with Quaking, and drink thy Water with Trembling.* And when *Daniel* saw a Vision, a great quaking fell upon the Men that were with him; And *Habakkuk* his Belly trembled, and his Lips quivered, *Heb. 13. 16. 91.* *Sch.* Sure those that scoffingly call the true Christians Quakers, never read these Scriptures; for they prove very plain, that there were Quakers in the Primitive times: But why do the People called Quakers say, Thee

and

and Thou to a single Person? Is that according to the Scriptures?

Mast. Yes, it is the proper Language to a single Person, and according to the Scripture; GOD said *Thee* and *Thou* to *Adam*, and *Adam* said *Thou* to GOD; and People say *Thee* and *Thou* in their Prayers; and it is the Pride in Peoples Hearts that cannot take that Language themselves, which they give to GOD: And GOD said *Thee* and *Thou* to *Moses*, and *Moses* said *Thee* and *Thou* to GOD again: *Jacob* said *Thee* and *Thou* to *Laban*, and *Laban* said *Thee* and *Thou* to him again; and *Jacob* and his Sons said *Thee* and *Thou* to each other; *Gen.* 43. to *Chap.* 49. And *Jephtha*, who was a Judge in *Israel*, did *Thee* and *Thou* his Daughter, and she did *Thee* and *Thou* her Father the Judge again, *Judg.* 11. And when *Daniel* and the Three Children were before the King, upon Examination, they said *Thou* to the King; and the *Chaldeans* did *Thou* the King, *Dan.* 3. And *Paul* did *Thou* King *Agrippa*: And many other Examples there be in Scripture; but these are sufficient: And *Thee* and *Thou* in the Singular Number, and to be spoken to one, and *You* and *Ye* the Plural Number, and to be spoken unto more than one.

Sch. I am very well satisfied, that *Thee* and *Thou* is the proper Language to a single Person, and *You* to more than one: but the People called Quakers, will not put off their Hats, or Bow, nor give Flattering Titles to People; what Scripture have they for That?

Mast. With GOD there is no respect of Persons; and James said, "if you have respect of Persons, you commit Sin, and are convinced of the Law as Transgressors; and in Job, *Elihu* said, "Let me not, I pray you, accept any Mans Person; neither let me give Flattering Titles unto Man; for I know not to give Flattering Titles, in so doing, my Maker would soon take me away, Ja. 2. 9. Job 32. 21, 22.

Sch. They say the People called Quakers deny the Scriptures?

Mast. No, they own the Scriptures more than any People, for they walk in the Light of Christ Jesus, and by following him, do witness the Scriptures fulfilled in them; and People that live in Sin, and that are guided by the Evil Spirit, they are contrary to the Scriptures, and it is a Book sealed to them; and they who hate to be reformed, have nothing to do to speak of the Saints and Holy Men

MEN of **GOD's** conditions, mentioned in Scripture.

Sch. The People called Quakers do not call their Days and Months; as other Professors do?

Mast. No, Professors and People are so far degenerated from Truth, That they have lost the very form of sound Words used by the Primitive Christians.

Sch. How did the primitive Saints call their Days and Months?

Mast. GOD made the World in Six Days, and rested the Seventh Day, and he called the Evening and the Morning the First Day, and the Evening and the Morning the Second Day, and the Third Day, &c. And Christ rose on the First Day of the Week; and they came to the Sepulcher when the Jews Sabbath was ended, on the First Day of the Week, and upon the First Day of the Week the Disciples met together: And in Ex. 12. 2. This Month shall be unto you the beginning of Months, it shall be the First Month of the Year to you: And in Ex. 16. Moses writeth, the Fifteenth Day of the Second Month, and the Scriptures say, the Third Month, and Fourth Month, &c.

Sch. Who invented those Names of Sunday, &c.

F

day, Munday, &c. and calling the Months March, April, May, &c.

Mast. The old Pagan Saxons in their Idolatry were the first, that brought in the Names of the Days after that manner, and these called Christians have retained them to this Day. The First Day of the Week they worshipped the Idol of the Sun, from whence came *Sunday*: The Second Day of the Week they worshipped the Moon, from whence came *Moonday*, or *Munday*; the Third Day they worshipped the Idol of the Planet Mars, which they called *Tiwsta*, from whence came *Tuesday*, and from the Idol Woden came *Wednesday*; and from the Idol Thor came *Thursday*; and from the Idol Friga came *Friday*; and from the Idol *Seatur* came *Saturday*. And the Heathen called Mars the God of Battle, and from thence they called the First Month *March*. And *Venus* they called the Goddess of Love and Beauty, and from her Name in *Greek* (as some think) they called the Second Month *April*; and *Maja* a Heathen Goddess called *Flora*; *Flora* and *Cloris* were called the Goddesses of Flowers; unto *Maja* the Heathen Idolaters used to Sacrifice, from thence was the Third Month called *May*; and upon the First Day of the same Month they used to keep *Floralia*, Feasts to
the

the Two Goddesses of Flowers (*viz.*) *Flora* and *Cloris*, & *Flora* was a Strumpet in Rome, that used on the First Day of that Month, to set up a May-Pole before her Door, to entice her Lovers, from whence came May-Poles to be first observed: And from the Heathens Goddess *Juno* is the Fourth Month called *June*: And in honour to *Julius Caesar* a Roman Emperor, is the Fifth Month called *July*: And the Sixth Month took its Name *August*, in honour of *Augustus Caesar*; and *September*, *October*, *November*, & *December*, are called from the *Latins*. And one *Janus* a King of *Italy*, was for his Wisdom pictured with Two Faces, whom they honoured as God; and from this Name *Janus* was the Eleventh Month called *January*; And *Saturnus*, *Pluto*, *Februs*, were called the Gods of Hell, whom the Heathen said, had the rule of the Evil Spirits there, and from *Pluto*, *Februs* was the Twelfth Month called *February*.

Sch. Who have been the Ministers and Instructors of these People, that they are erred so from Scripture-Example? Let me have some Marks and Signs by which I may know the Deceivers and False Prophets?

Mast. The Marks the Scripture gave of Deceivers and False Prophets are these: I

shall set down in short, that thou may'st remember them the better.

1. They are such as bear rule by their Means. *Jer.* 50. 31. *Mat.* 10. 19, 20.

2. They are such as seek for their Gain from their Quarters, *Isa.* 56.

3. They seek for the Fleece, and make a Prey upon the People, *Ezek.* 34. 1, 2, 3.

4. They are such as Preach for Hire, and *Divine for Money*, *Mic.* 3. 11.

5. They cry Peace, so long as People put into their Mouths, but when any come to see them to be Deceivers, and cannot put into their Mouths; nor give them Gifts, then they prepare War against them, *Mic.* 3. 5. *Hos.* 6. 9.

6. They run when the LORD never sent them, and Prophecie Lies in his Name, *Jer.* 14. 14.

7. They stand Praying in the Synagogues: They love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and love Greeting in the Markets, and to be called of Men Master, and they make them broad Phylacteries on their Garments, that they may be taken notice of; for they do what they do, to be seen of Men, and are proud and covetous, and they came of *Cain's* Stock, for they are full of

of Envy; and are in *Balaam's* way, who was erred from the Spirit of GOD, and received the Wages of Unrighteousness, and so do they; 2 *Peter* 2. *Jude* 11.

8. They are such as sprinkle Infants; for which they have no rule in Scripture; and tell People it is an Ordinance of Christ; when it is but one of their own Inventions, and so are Lyars and Deceivers.

9. They tell People they shall never be free from Sin, while they live here.

10. They are made Ministers by the Will of Man, and Men uphold them: If thou meetest with them, and seest those Fruits brought forth by them, then beware of them; for they have got on Sheeps Clothing, but inwardly they are Ravening Wolves.

Sch. *How may I know the true Ministers?*

Mast. I may give thee some Marks how to know them.

1. The true Ministers of Christ, as they have received the *Gifts* of GOD freely, so they Minister freely from the same, as good Stewards of the manifold *Grace* of GOD, and they do unto all Men, as they would have all Men do unto them.

2. They do not strive for Masterhip, like the false Prophets; but are gentle unto

unto all Men, and apt to teach, patient in meekness, instructing those that oppose themselves, 2 *Tim.* 2. 22. that so the Church may be edified.

3. The true Ministers have no Man's Person in admiration, because of advantage, but are Men of Sorrows, despised and rejected of Men, as Christ was; and they are not made Ministers by the Will of Man, but by Christ Jesus, and are blameless as the Stewards of GOD, not self-willed, nor soon angry, nor given to Wine, no Strikers, nor greedy of filthy Lucre. *Tit.* 2. 7.

4. And the true Ministers work was, for the perfecting of the Saints, for the edifying of the Body of Christ; and the true Ministers were not bred up Seven Years at the Colleges, as the Deceivers are now; but the LORD called Tradesmen to be Ministers; *Moses* was a Keeper of Sheep, and *Jacob* and *David* were Keepers of Sheep, and *Elisba* was a Plough-man, and *Amos* a Herdsman, and *Peter* and *John* Fishermen, and *Paul* a Tent-Maker.

Sch. The People called Quakers are mocked, hated, persecuted, and imprisoned; was it so with the People of GOD in former Ages?

Mastr. Yes, the People of GOD were in all

all Ages mock'd, persecuted, imprisoned, and sufferers. *Elisha* the Prophet was mock'd; and called Bald-Head. And the LORD sent his Messengers, rising up betimes; and sending them, because he had compassion on his People; but they mocked the Messengers of GOD, and despised his Words, and misused his Prophets, wherefore the Wrath of the LORD was against them, *2 Chron.* 36. 15. And *David* was despised of the People, they laughed him to scorn, they shot out their Lips, and shaked their Heads at him: And in *Psal.* 69. 12. *David* said, *Sack-cloth is my Garment, and I am become a Proverb to them, and I am the Song of the Drunkard.* And *Jer.* 20. 7. *Jeremiah* said, *I am in derision daily, every one mocketh me.* And thou may'st read before how he was persecuted, and put in the Dungeon. And *David* said, *The Wicked have waited for me, to destroy me, and they have laid a Snare for me.* And *Job* said, *I am as one mocked of his Neighbour:* And said, *The just and upright Man is laughed to Scorn,* *Job.* 12. 4. And said, *Now I am their Song; yea, I am their By-word; they abhor me, and spare not to spit in my Face.* And in *Acts* thou may'st read, how *Herod* the King stretcht forth his Hand to vex some of the Church of Christ;

and how he killed *James*, and imprisoned *Peter*; and how *Paul* and *Silas* had their Cloths torn off, and after they had received many stripes, they cast them into Prison, and a strict charge was given to the Goaler to keep them safely, who thrust them into the Inner Prison, and made their Feet fast in the Stocks: And above Forty of the *Jews* bound themselves under a curse, that they would neither Eat nor Drink till they had killed *Paul*. And in *Acts* 22. when *Paul* spake to the People, some of them cried, *Away with such a Fellow from the Earth; for it is not fit that he should live.* And in *Acts* 24. *For we have found this Man a pestilent Fellow, and a mover of Sedition, and a Ring-leader of the Sect of the Nazarens: And Christ himself was derided by the Pharisees, Luke 16. And Paul said, Whosoever will live Godly in Christ Jesus, must suffer Persecution, for it is through many Tribulations we must enter into the Kingdom of Heaven.*

*Proverbs, which are short wise
Sentences, very necessary for
Children to Read and Learn.*

C Hasten thy Son, whilst there is hope,
and let not thy Soul spare for his
crying, *Prov. 19. 18.*

He that spareth his Rod, hateth his
Son; but he that loveth him, Chasteneth
him betimes.

Every Child is known by his doing,
whether his work be pure, and whether it
be right, *Prov. 20. 11.*

Foolishness is bound in the Heart of a
Child, but the Rod of Correction shall
drive it far from him.

With-hold not Correction from thy
Child, for if thou beatest him with the
Rod, he shall not die.

A Child left to himself bringeth his
Mother to shame.

The Father of the Righteous shall great-
ly rejoyce; and he that begetteth a wise
Child, shall have joy of him.

Better is a Poor and wise Child, than
an old and foolish King, who will no more
be admonished.

Confidence

Confidence in an unfaithful Man in time of trouble, is like a broken Tooth, and a Foot out of joynt.

A Wise Son maketh a glad Father, but a Foolish Son is the heaviness of his Mother.

Apply thy Heart to Instruction, and thine Ears to the words of Knowledge.

Whoso loveth Instruction loveth Knowledge; but he that hateth Reproof is brutish.

He is in the way to Life, that keepeth Instruction; but he that refuseth Reproof, erreth.

The Commandment is a Lamp, and the Law is Light, and Reproofs of Instruction are the ways of Life.

He that refuseth Instruction, despiseth his own Soul; but he that heareth Reproof getteth Understanding.

A Proud Look, and a Lying Tongue the LORD hateth. *Prov. 6. 17.*

Wisdom is the Principal thing, therefore get Wisdom; and with all thy gettings get Understanding.

Walk in the way of good Men, and keep the Paths of the Righteous, *Prov. 2. 20.*

Better is a Poor and wise Child, than a Rich and foolish King, who will no more
 Confidence be admonished.

Directions to Read and Spell truly.

Observe, that the first Letter of all Proper Names and beginning of Sentences, are to be great Letters.

A Dipthong is the sounding of any two or more Vowels together, without any Consonant between them ; they be commonly used in words of one Syllable, there are nine Dipthongs.

ai, or ay, as in Maid, may.

au, or aw, as Laud, Law.

ea, as Earth.

ee, as Seed.

ei, as Heir.

eu, or ew, as Feud, Grew.

oi, or oy, as Cōi, Boy, Joy.

oo, as good.

ou, or ow, as Loud, Low.

A Consonant is a Letter that maketh a sound with a Vowel.

A Syllable is a perfect sound, made sometimes of Vowels only, and sometimes of Vowels and Consonants ; no Syllable hath above Eight Letters in it, as *Strength* ; neither hath any Word above Seven Syllables in the *English* Tongue, as *Ac-com-mo-dation*.

Observe

Observe how many Vowels there are in a Word, so many Syllables it hath in it, as in *Re-con-ci-li-a-ti-on*, except the Word end in *e* or *es*, as in *have* and *James*; or if there be a Diphthong in it, as in *may* or *your*; after *q* is always *u* with another Vowel, as in *quick*.

After true Spelling, these Seven Points are to be Observed in Reading, for keeping the Sense.

(,) **A** Comma is a little stop or breathing, as, *Behold, O LORD.*

(;) A Semi-colon is a longer stop or breathing; as, *for I am in Distress;*

(:) A Colon is commonly put in the middle of a Sentence; as *my Bowels are troubled: my Heart is turned within me, for I have grievously rebelled:*

(.) A Period is a full stop, and is put after a full Sentence; as, *Abroad the Sword bereaveth, at Home there is a Dearth.*

() A Parenthesis is when some Words may be left out, and yet the Sentence perfect; as, *For I know that in me (that is, in my Flesh) dwelleth no good Thing—*
for his Letters (say they) are weighty and powerful, &c.

(?) An

(?) An *Interrogation* is put always after a Question asked, as, *Is Christ divided? Was Paul Crucified for you? or, were you Baptized in the Name of Paul?*

(!) An *Admiration* is a Note of Wondering or Crying out; as, *O the depth of the Riches, both of the Wisdom and Knowledge of GOD! How Unsearchable are his Ways, and his Judgments past finding out!*

Directions for Notes.

1 An Asterism	*	8 An Index	☞
2 An Hyphen	-	9 A Parenthesis	()
3 A Caret	^	10 A Crotchet	[]
4 An Obelisque	†	11 A Section	§
5 A Separation	—	12 Parallels	
6 A Quotation	"	13 A Paragraph	¶
7 An Apostrophe	'		

The Explanation.

1. **A**N Asterism (*) or *Little Star*, is frequently used, when any Sentence or History is alluded to, or may be compared with another.

2. An *Hyphen* or *Division* (.) is for Connexion, or a note of Union (as a *Burnt-Offering*.)

3. A *Caret* (^) is used to mark where Words


Words that are left out and interlined, ought to come in.

4. An *Obelisque* (+) is generally used to refer from the Substance to the Matter in the Margent, in comparing the signification of the Word in several Languages.

5. A *Separation* (-) divides or directs to a Word, which is half in one Line, and half in another.

6. A *Quotation* (") is, when a Party borrows or cites the Words of another, they being expressly the same.

7. An *Apostrophe* (') is the cutting off a Vowel for shortness, and is most commonly used in Verse.

8. An *Index* () whatsoever shews or directs, is used to point at, and mark out some notable Sayings, or the stress of the Matter.

9. A *Parenthesis* () denotes the inclosed Words to sound somewhat different from the rest, which indeed are properly Sense without them, and altogether coherent, but the expression of the matter not altogether so plain and effectual.

10. A *Cratchet* [] differs little from a *Parenthesis*, and is frequently used when some extraordinary Word is to be noted.

11. A *Section* (§) is, when a large Discourse

course or Treatise is divided into many Parts.

12. *Parallels* (||) are placed to compare the Significations of several Texts, or Interpretations of Words of divers Languages, bearing one and the same meaning, though somewhat different in the Expression.

13. A *Paragraph* (¶) is an intire Sentence, whatsoever is comprised in one Sentence, and refers not to any thing in another.

Hard Words used in our English Tongue Explained.

A *Bba*, an Hebrew Word, signifying Father.

Abbreviate, to make short, to abridge.

Abnegation, a stiff denying.

Abortive, that which is untimely born.

to Absolve, to pardon, or acquit.

Abruptly, by piece-meal, out of order, without observing of due Circumstance.

Absolution, Pardon.

Accurate, curious, exact, studiously done.

Accent, the raising or letting fall of the Voice, Pronunciation.

Acerbity, sourness.

to Achieve, to attain, to reach.

Attchieve, to perform or bring to pass.

Adopt, to choose or take for his Child.

Alienate, to estrange.

Alien, a stranger.

Allegory, a Sentence which must be understood otherwise than the literal Interpretation sheweth.

Alpha, the first Letter in the *Greek*, wherefore it is sometimes taken for the first or chief in any thing.

Amplifie, to enlarge.

Anathema, cursed.

Animate, to encourage.

Affinity, kin by Marriage.

Antichrist, an Adversary to Christ; it is compounded of the *Greek* Proposition, *Anti* and *Christus*, which signifies, contrary or against Christ.

Antidote, a Medicine against Poyson.

Antipathy, a contrariety or great disagreement of Qualities.

Antiquary, one studious in Matters of Antiquity.

Aphorism, a short Sentence briefly expressing the Properties of a Thing.

Apocalypse, Revelations.

Apocrypha, that which is hidden, and not known, doubtful or not of Authority.

Apostacy, a revolting, or falling away from the true Religion.

Apostle,

Apostle, one sent in Message, and Am-
bassador.

Ambassador, a Messenger.

Apparent, clear or manifest.

Atheist, One that believes there is no
GOD.

Autumn, Harvest time, one of the Four
Quarters of the Year.

Belzebub, an Hebrew Word compound-
ed of *Bel*, which in that Language signi-
fies an Idol, and *Zebub* a Fly; so that *Bel-
zebub* signifies the Idol of Flies; common-
ly the Devil is called by that Name.

Ballance, a pair of Scales.

Baptism, dipping or plunging.

Blasphemy, Evil speaking.

Bishop, Overseer.

Calumniate, to slander, to accuse one
falsly.

Canonical, approved by common or ex-
act Rule.

Chorography, the Description of a Coun-
try.

Chronologer, one skilful in Chronicles.

Chymist, a Physitian following the me-
thod of *Paracelsus*.

Circumcise, to cut off the Fore-skin.

G

Circumvent,

Circumvent; to compass in, to deceive one craftily, or to prevent.

Commiserate; to take Pity or Compassion upon any.

Concise; brief, short, cut off.

Condign, worthy, due, deserved.

Captivate, make subject.

Catholic, universal.

Conscience, the Testimony or Witness of ones mind and knowledge.

Center, the midst; in which is the center of the Earth.

Celestial, Heavenly.

Circumference, round circuiting.

Commotions, profitable.

Compendious, short.

Confiscate, forfeiture of Goods.

Conjunction, joyning together.

Consecrate, to make holy.

Contemplation, Meditation.

Corporal, Bodily.

Congruity, good agreement.

Consanguinity, Kindred by Blood & Birth.

Consolatory, comforting.

Consolidate, to make firm or strong.

Contribute, to give with others, to allow as others do.

Cosmography, an Art teaching the Description of the whole World.

Critic or Critical, one that taketh upon him

him to censure other Mens Acts or Works written.

D
Deacon, one over-seeing the Poor.
Decline, fall away.
Deity, the God-head, divine Nature.
Derivation, taking from another.
Delusion, deceiving or mockery.
Desist, leave off.
Diabolical, Devilish.
Disciple, a Scholar, one that learneth.
Discomfit, put to flight.
Digression, going from the matter.
Derogate, to diminish or disable.
Deplore, to bewail.
Domestical, at home.
Divine, Heavenly.
Disconsolate, uncomfortable, sorrowful, comfortless.

E
Ecclesiastical, belonging to the Church.
Edict, Commandment.
Edifice, building up.
Education, bringing up.
Effusion, pouring forth.
Egress, going forth.
Election, choice.
Elevate, lift up.
Effigies, an Image.

Enmity, hatred.
Essence, substance or being.
Evangelist, bringer of good News.
Eunuch, gelded.
Exclaim, cry out.
Etymology, the true derivation of a Word.
Exile, banish.

F

Fallacy, Deceit.
Fervent, hot.
Finally, lastly.
Fragility, brittleness.
Fraternity, Brother-hood.
Function, calling.
Future, time to come.
Frustrate, make void.
Furious, raging.
Fugitive, Run-a-way.

G

Genitor, a Father or begetter.
Geographer, a Describer of the Earth.
Gospel, glad Tidings, good News.
Gradually, by degrees.
Gratise, to pleasure.
Gratis, freely.

H

Habitable, able to dwell in.
Hallelujah, Praise to the LORD.

Helmet,

Helmet, Head-piece.

Homage, Worship.

Hypocrite, a Dissembler.

Hymn, a Song.

Ignominy, Reproach.

Illegitimate, unlawfully born.

Illusion, Mockery.

Immortal, Everlasting.

Impediment, let or hindrance.

Infinite, without Number.

Institute, appoint.

Insolent, Proud.

Intermission, ceasing.

Immediate, next or presently following.

Interrogation, Question asking.

Instigation, provoking.

Introduction, entrance.

Invincible, not to be overcome.

Jubilee, Year of Joy.

Land, Praise.

Latitude, breadth or wideness.

Legible, easie to be read.

Lascivious, wanton.

Laxative, loose.

Longitude, length of a place.

Loyal, Obedient.

Luxurious, riotous, excessive.

M

Magician, using Witchcraft.

Magnanimity, of a great mind.

Magnificence, Sumptuousness.

Maranatha, accursed.

Moral, pertaining to manners or Civility.

Moralize, to give the moral sense and interpretation of any thing.

Mortal, deadly, brings in death.

Minister, a Servant.

Ministry, Service or Charge in any Employment.

Magnitude, Greatness.

Major, the greater.

Melody, Harmony, sweet Singing.

Method, order.

Meritorious, that deserveth.

Modern, of our times.

Modest, sober.

Moment, weight or sudden.

Morality, civil-behaviour, good manners.

Motive, cause moving.

Mortify, kill.

Munition, defence.

Mutable, changable.

Mystical, secret, hidden.

N

Narration, declaration.

Native, born.

Necromancy, Black-Art.

Neuter, of neither side.

Notify, give knowledge.

Negative, that denies or gainsays.

Novice, a young Scholar.

Nominal, of or belonging to a Name.

Notion, knowledge.

Nutrimment, nourishment.

Novelty, newness.

Numeration, numbring.

O

Oblation, offering.

Obscure, dark.

Obdurate, harden.

Obstruction, stopping.

Oblivious, forgetful.

Omnipotent, Almighty.

Original, beginning.

Ostentation, boasting.

Oracle, a Speech from GOD.

Overplus, more than needful.

P

Paradise, a place of Pleasure.

Paraphrase, Exposition.

Parable, similitude.

Patriarch, chief Father.
Page, the side of a Leaf.
Parabolical, belonging to a Parable.
Perpetuity, Eternity.
Pervert, subvert or destroy.
Phanatic, a Mad-man.
Philosopher, a lover of Wisdom.
Premeditate, to muse and think on a thing before-hand.
Permission, a sending forth an allowance.
Predestination, fore-appointment.
Procreate, to engender, to beget.
Prodigy, a Wonder.
Prohibition, a forbidding.
Proposition, a Sentence.

R

Radical, of or belonging to a Root.
Rational, reasonable.
Regeneration, new Birth.
Reprobate, Wicked, cast out of GOD's Favor.
Repugnant, contrary.
Repute, account.
Rudiment, first Instruction.
Retrograde, to go backward.
Reverential, that doth Reverence.
Rhetoric, the Art of Eloquence.
Rupture, Breach.

Sabbath, Rest. A day of rest and holiness.

Sanctification, Holiness.

Schism, breach.

Schismatic, one that makes a Schism.

Scholastic, Scholar like.

Scripture, writing.

Sovereign, chief.

Subscribe, write under.

Subtract, take from.

Superior, higher.

Superlative, highest degree.

Tabernacle, a Pavilion or Tent.

Temporary, for a time.

Terrestrial, earthly.

Tenure, hold.

Termination, ending.

Timorous, fearful.

Theology, Divinity.

Tautology, repeating the same thing.

Transcendent, surpassing.

Transfiguration, a turning into another

shape.

Typical, Mystical.

Vacant, empty, void.

Verbatim, Word by Word.

Vilise, to make of no Reputation.

Vital, lively.

Una-

*Unanimous, of one Mind and Heart.
Voluntary, of his one Accord and Will.*

*Directions for true Spelling, and writing
English Words, which are alike in sound,
yet unlike in the Signification.*

A *NN*, a Woman's Name ; *An* Eye
for an Eye.

Alter, change ; *Altar* for Sacrifice.

Allay, assuage ; *Alley*, a narrow Passage.

Acts, deed ; *Ask* the Carpenter for his
Ax.

Are, be ; *Air*, Element ; *Heir* to an
Estate.

Accidence, Book ; *Accident* by chance.

Ant, Pismire ; *Aunt* or Uncle.

Assistants, helpers ; *Assistance*, help.

Appear, shew thy self ; *A*, *Pier* of the
Realm.

Arras, Tapestry ; *Arise* up.

Awl, to bore with ; *All*, every one.

B

Baal, an Idol ; *Ball* for play ; *Bawl*, cry
out.

Bare, naked ; *Bear*, carry ; *Bier* for Corps.

Baron

Baron

Baron, of the Realm ; *Barren*, unfruitful.

Barbara, a Woman's Name ; *Barbary* a Country ; *Barberry*, a Fruit.

Base, vile, bad ; *Bass*, a Viol.

Boughs, Branches ; *Bows* bends ; *Bouz*, quaff.

Boyl, a Sore ; *Boil* the Pot.

Band, to bind with ; *Bonds* an Obligation.

Boul, to drink in ; *Bowl* to trundle.

Burrough, a Town ; *Burrow* for Conies.

Barm, Yeast ; *Balm*, an Herb.

Buy, with Money ; *By* and *By*, anon.

Berry, a Fruit ; *Bury* the Dead.

Barly, Corn ; *Barely*, Poorly.

Best, not worst ; *Beast*, an Horse.

Bark, as a Dog ; *Barque*, a small Ship.

Bad, naught ; *Bade*, bid.

Blew, blow ; *Blue* Color.

Bald, without Hair ; *Bawld*, cryed ;

Build, a House.

Bore, a hole ; *Boar*, a Beast.

Brute, wild ; *Bruit*, report.

Bred, up ; *Bread*, to eat.

Beakon, Lights for warning ; *Bacon* to eat ; *Baken* in an Oven.

Buoy of an Anchor ; *Boy*, a Male Child.

- C**
- Call** by Name ; **Caul** of the Liver.
Cannons, Guns ; **Canons**, Rules.
Censure, judge ; **Censer** for Sacrifice.
Cellar under Ground ; **Seller** of Goods.
Chare, a Work ; **Chair** to sit in ; **Cheer**
 or **Chear**, Food.
Clark, a Man's Name ; **Clerk**, a Cler-
 gy-man.
Culler, a separator ; **Color**, blew, red,
 &c.
Copies to write ; **Copice**, a Wood.
Cost, or Charge ; **Coast** of the World.
Clause, or Sentence ; **Close**, fasten toge-
 ther.
Collar, Neckband ; **Choler**, Anger.
Currents, Streams ; **Currans**, Fruit.
Causes, Reasons ; **Causeys** to go on.
Cough't, did Cough ; **Caught**, lay hold.
Cousin, Kinsman ; **Cozen**, cheat.
Cold as Ice ; **Could** not do it.
Counsel, advice ; **Council**, Assembly.
Cruel, severe ; **Crewel**, to sew with.
Coat to wear ; **Quote** mention.
Coomb, four Bushels ; **Comb** for Hair.
Chord in the Mathematicks ; **Cord**, to
 bind with.
Cox, a Man's Name ; **Cocks**, Fowls.

D

Dam, stop up; *Damn*, condemn;
Dear, costly; *Deer*, Venison.
Doe, a Female; *Dough*, Paste.
Done, acted; *Dun*, color.
Devise, think; *Device*, Invention.
Due, debt; *Dem*, Rain.
Disease, Sickness; *Disseise*, put off, *De-*
sease, Death.
Desart, Wilderness; *Desart* deserved;
Deep as a Well; *Diep*, a Town.
Doest, for doest; *Dust* and Ashes.

E

Ear of the Head; *Year*, 12 Months.
Eaten, devoured; *Eaton*, a proper
 Name.

Earn at Work; *Yern*, have pity.
East or West; *Teast*, Barm.
Eminent, great; *Imminent*, ready to fall.
Eldar, a Tree; *Elder* of the Church.
Excess, riotous; *Access*, draw near.
Endue with Virtue; *Endow*, enrich.
Easter, a time; *Esther*, a Woman's Name.

F

Fain, earnestly; *Feign*, counterfeit.
Fare, diet; *Fair*, comely; *Fair* or
 Market.
Fens, low Ground; *Fence* about.
Fir, Tree; *Fur*, Gown.

Fillip

Fillip with a Finger ; *Philip*, a Name.
Foul, filthy ; *Fowl*, a Bird.
Feed, eat ; *Feed*, hired.
Fate, fortune ; *Fat*, fleshy ; *Fat* for a
 Brewer.
Find, seek ; *Fined* by a Court.
Forth, abroad ; *Fourth Day*, &c.
Furz, bulk ; *Furs*, hairy.
Frances, a Woman's Name ; *Francis*,
 a Man's Name.
Free with Gold ; *Prize*, Cloth.
Fright, amaze ; *Freight*, laden.
Fly, an Insect ; *Flie* from Enemies.
Flea, a Vermin ; *Flee* as a Bird.
Flower to smell ; *Flour* to make Bread.
Floor, Pavement.
Form of Word ; *Form* to sit on.
Fit of an Ague ; *Feet* to walk.
Father of a Son ; *Feather* of a Bird.
 G
Grace, favor ; *Grass* for Cattle.
Groan in Spirit ; *Grown* in Stature.
Garden or Orchard ; *Guardian*, keeper.
Ghost, or Spirit ; *Goest*, or walkest.
Galls, a Fruit ; *Gauls*, Sores.
Gift with Gold ; *Guilt* of Sin.
Guess, think ; *Guest*, Visitors.
Gentle, tame ; *Gentil*, or Maggot.
Gentile, Heathen.

tian.

Groce, 12 Dozen ; Grofs, Fat.

H

Hare and *Hound* ; *Hair* of the Head.

Hear, hearken ; Here, in this place.

Hear'd for *heared* ; *Hard* as a Stone ;

Herd of Cattle

Hart, a Deer ; Heart and Soul.

Hallow, Sanctify; *Hollow* with holes.

Holy Men ; Holly and Ivy.

Homely, Religion ; to read Homilies.

Hire, Wages; Higher, above

Hole, hollowness ; Whole, entire.

Holy, sacred ; Wholly, altogether.

Home, House ; Whom, what Man ; Holm,

Holly.

Hue, colour ; *Hew*, or cut ; *Hugh*, a

Man's Name.

Hymn, of Praise ; Him, that Man,

Hoop a Tub ; Whoop and Hollow

Hiss, deride; *His*, him.

Hill, Mountain ; Heel of a Foot ; Heal,

Haven for Ships ; Heaven for the Godly :

Hail and Snow ; Hole, draw.

Host, an Army ; Hosts for Lodgers.
Host, to receive ; Hosts, to receive.

Hose to wear; Whose, of whom
Hoof of an Horse; Huff &c.

1706] Ol. St. George; 1892, Wagner.

I Vowel.

I, my self ; *Eye* to see with.

Idle, lazy ; *Idol*, an Image.

Ill, for I will ; *Isle*, an Island.

Inn, to lodge ; *In* this place.

Instant, moment ; *Instance*, example.

Incite, stir up ; *Insight*, skill.

Ire, anger ; *Eyer*, a seer.

Iron, or *Steel* ; *I* ran or went.

Impudent, bold ; *Impotent*, *Lame*.

J Consonant.

Jer, up and down ; a *Jeat*, Stone.

Joynter, a Tool to work with ; a *Wo-*
man's Joynture.

Jerking, a Horse, in a *Leathern Jerkin*.

K

Kill, destroy ; *Kiln* for Bricks.

Kiss with the Mouth ; *Gist*, *Saul's*
Father.

Knor tyed ; *Gnatt*, or Fly.

Channel, a Gutter ; *Kennel* for Dogs.

Knees of the Body ; *Neeze*, or Cough.

L

Latin, Roman ; *Latten*, Tin.

Lines, to tie or read ; *Loyns* girded.

Leper, a Leprous Man ; *Leaper*, Jumper.

Lessen, makes less ; *Lesson*, Lecture.

Lower, below ; *Lowr*, look sown.

Low, of Stature ; *Lo*, behold.

Lead,

Lead, Metal; *Lead* by the Hand.
Leaf, the little one; *Left*, for fear.
Loose, untie; *Loss* and Gain.
Loath, abhor; *Loth*, unwilling.
Light and dark; to *Live* on, or rely on.
Limb of the Body; *Linn* draw; *Lime*
 for Mortar.

Long, desires; *Lungs*, and Heart.
Lettice, a Woman's Name; *Lettuce*, an
 Herb; *Letting*, a Window.
Let's, of Wine; *Leets* out of Pocket.
Luster after Women; *Eustre*, brightness.

M

Manner, fashion; *Manner*, House; *Ma-
 nure* the Ground.

Marten, a Bird; *Martin*, a Man's Name.
Meat, Food; *Mete*, measure; *Meet*, come
 together.

Might, Power; *Mite*, small Coin.
Moat, a broad Ditch; *Mote*, a small
 thing; *Moth*, in Cloths.

Moan, lament; *Mown*, cut down.
More than they; *Moor*, a Black.

Mary, a Woman's Name; *Marry*, Wed.
Marrow of the Bone.

Moles in the Earth; *Moulds* to cast in.
Millions, a Number; *Melons* that grow.

Mews for Hawks; *Muse* think.
Mortar to build with; *Mortar* and Pestle.

H

Meads,

Meads, Meadows; *Medes* and *Persians*.
Muscle of Flesh; *Muscle* the Ox.
Mead, a Liquor; *Maid*, a Virgin.
Meal for Bread; *Mail*, Armor.
Medlar, a Fruit; *Medler*, a bulie Body:
Marshal of an Army; *Martial*, War-
 like.

Mince, cut small; *Mints*, for Coving.

Nay, No; *Neigh* as a Horse.

Nigh, near; *Nog*, a Man's Name.

Nought, bad; *Naught*, nothing.

Neither this nor that; *Netter*, lower.

Nut that grows; *Nut* like, he did not
 do it.

O, ho, alas; *Ow*, indebted.

Oat, Corn; *Ought*, any thing.

Ore, or Metal; *Over*, of a Debt; *Oar*

of a Boat.

One, first Number; *Own*, mine.

Of a Book; *Off*, take away.

Ow, belonging to us; *Hour*, 60 Mi-
 nutes.

Ordure, Dung; *Orden*, dispose.

Pare, take off; *Pear*, a Fruit; *Pair* of

Shoes.

Pains and *Care*; *Panes* of a Window.

Parson

Parson of a Parish ; **Person**, that Man;
Pate, Head ; **Patch**, a Patch ; **Pole** for **Hop** ; **Poll** the Head
of a Bird ; **Past**, gone ; **Paster**, Dough-maker ;
Principal, chief ; **Principle** in Religion.
Printed and **Kings** ; **Priests**, or **Clergy**.
Price, value ; **Prize**, booty ; **Poor**, needy ; **Pore** of the Body ;
Press of wood ; **Press** of Masses ;
Pillars, to bear up ; **Pillow** to lie on ;
Profit, Gain ; **Plougher**, Ford-tiller ;
Pour out Water ; **Power**, Might ;
Please in Court ; **Play**, Sports ;
Place of a Bed ; **Pass**, consider ;
Pace, quickness ; **Paste**, Balm ; A
Pasture of Ground ; **Page** of a Book ;
Peasant, Gifter ; **Pearl**, in being ;
Pail for Milk ; **Rain** in color ;
Prize, its offer ; **Best** with weight.

Rain, Water ; *Reign* of a King ; *Rain*
 of a Bridle ; *Reins* and *Loyns* ;
Rise, advance ; *Rice*, Corn ;
Raise, lift up ; *Ray* of the Sun ;
Room in an House ; *Rome*, a City ;
Red in color ; *Read* in a Book ; *Reed*
 that grows ;
Row the Boat ; *Roe* of a Fish, or Buck ;
Row of Trees ;
Rancor, Envy ; *Ranker*, stronger ;
Rind of a Tree ; *Rhine*, a River ;
Rite, a custom ; *Right* and wrong ;
Write with a Pen ; *Wright* Workman ;
 A *Rose*, a Flower ; *Arose*, did arise ;
Rough, rugged ; *Ruff*, Neck-band ;
Ring the Bells ; *Wrang* his Hands ;
Rack, for feeding ; *Wrack* at Sea ;
Razor to cut ; *Raiser* of Sedition ;
Rye, Corn ; *Wry*, crooked ;
Rime, a mist ; *Rhyme*, in Verse ;
Road, High-way ; *Rode*, did Ride ; *Rhode*,
 a proper Name ; by *Rote*, by Heart ;
Rail, a Writing ; *Rowl*, tumble ;
Royal ; *Kingly* ; *Rial*, a Coin ;
Reason, Cause ; *Rasin*, a Fruit ;
Saver, gainor ; *Savour*, smell ; *Saviour*
 Christ.

((347))

Save, keep ; *Salve* for a Sore ;
Saw to Saw with ; *Sawce* to cut ;
Seas, Ocean ; *Seize*, lay hold ;
Sects, divisions ; *Sex*, one sort ;
Sense, hear, see ; *Since* such a time,
Ship at Sea ; *Sheep*, a Beast.
Sight, view ; *Cite*, summon ; *Site*, Sci-
 tuation.
Sink down ; *Cinque*, five.
Shoe, let see ; *Shoe* to wear.
Sloe, a Fruit ; *Slough*, Quagmire
So, thus ; *Sow* with a Needle.
Sole of a Shoe ; *Soul* and Body.
Sore, painful ; *Soar*, on high ; *Swore*,
 did Sware.
Sound, whole ; *Swoon*, faint away.
Slight, despise ; *Sleight* of hand.
Shire, a County ; *Sheer* with *Sheers* ;
Share, a part ;
Succor, help ; *Sucker*, young Plant ;
Sun that shines ; *Son* of a Father.
Some part ; *Sum* of Money.
Steed, a Horse ; *Strad*, Service.
Strait, a Step ; *Stare* with the Eyes
Sute, of Apparell ; *Suit* at Law.
Cease, leave off ; *Assess*, Tax.
Sphere, a Globe ; *Spear*, or Sword.
Stains, and Spots ; *Seals*, a Town.
Steel, a Metal ; *Seal*, as a Thief.

Sought, did seek; Ship, tender;
 Salt and sweetest; Law,
 Seal, or Print; Sail for a Ship; Tell,
 for Money;
 Sine and Tangents; Signs and Won-
 ders,

Then, at that time; Than in compa-
 rison.

Tame, not wild; Thamus, a River's
 Name,

Tongs for the Fire; Tongues, Languages,
 Time of the Day; Thyme, and Herb.

There, in that place, Their of them.

To, or go to a place, Toe of a Foot;
 Tow to a Ship, Tow the Ship, Too much
 for one, Too in Number,

Through, through a shadow.

Tax or Tribute, Tacks and Nails;

Treatise, a Book, Treaties, Matters;

Track, calling, Tread, trample;

Tomb, Sepulcher, Time of a Book;

Tell the Truth, Till, until;

Tear, bad Corn, Tears of the Eyes;

Title, Name, Tittle, small part;

Tale, a Story, Tail of a Beast;

Use, enjoy, Use, not Remiss;

Use, practice, Use, and Reason, Your,
 of you. H Vain,

Vain, idle, *Vain* of Blood.

Vial, a Glass, *Viol*, for Musick.

Vitals, Spirits, *Vitnals*, Food.

Vail, to cover, *Vale*, or Valley.

Volt, Voice, *Vault* under Ground.

W
Walt thou, *Waste*, *Wend*, *Waist*, the middle.

Were, was, *Wear* Cloths, *Werk*, Goods.

Wait, expect, *Weight*, Burden.

Way, Road, *Weigh* in Scales.

Wrist of the Hand, *Wrest* out of Place.

Weather, fair or foul, *Wether*, decaying.

Whether he will or not, *Whither* went he.

Wood, Dyers Weed, *Woad* of Straw.

Walter, a Man's Name, *Water* to wain.

Wretch, miserable one, *Reach*, come at.

Wheat, Corn, *Whet*, make sharp.

Window for light, *Winder*, that windeth.

Y
Yew, Tree, *You*, ye, *Ewe*, Sheep.

Ye, yee, you, *Yea*, yes.

Yeoman, next to a Gentleman, *Yeoman* of the Guard.

Yard, three Foot, *Yard*, Back-side.

*Proper Names in Scripture, with their
Signification in English.*

A Aron, a Teacher. Abda, a Servant. Ab-
diel, a Servant of God. Abdi, my Ser-
vant. Abdiah, a Servant of the Lord. A-
bednigo, a Servant of Shining. Ahyl, Mourn-
ing. Abagt, a Father of the Wine-Press.
Abiah, the Will of the Lord. Abijah, Father
of the Sea. Abiasaph, a gathering Father.
Abiathar, Father of the Remnant, or ex-
cellent Father. Abida, Father of Knowledge.
Abidan, Father of Judgment. Abel, my Fa-
ther is God. Abiezer, the Father's Help.
Abigail, the Father's Joy, she was Wife to
ungodly Nabal. Abinail, the Father of
Strength. Abihu, he is a Father. Abihud, the
Father of Praise. Abilene, lamentable. Abi-
mael, a Father from God. Abimelech, the
King's Father, or a Father of Counsel. Abi-
nadab, a Father of a Vow. Abinoam, Father
of Beauty. Abiram, an high Father. Abishag,
the Father's Ignorance. Abishai, the Father's
Reward. Abishalom, the Father of Peace, or
the Peace of the Father. Abishuah, the Fa-
ther of Salvation. Abishur, the Father of a
Song. Abital, Father of the Dew. Abifob,
the Father of Goodness. Abner, the Father's
Candle. Abinaiom, the Father's Peace, or
Reward.

*Reward. Achan, troubling. Adadecer, beau-
 tiful Help. Adaliah, Poverty. Adajah, the
 Witness of the Lord: Adiel, the Witness of
 God: Adonijah, the Lord is the Ruler: Ado-
 nizedec, the Lords Justice: Agabus, a Gras-
 hopper: Agar, a Stranger: Ahaz, taking, or
 possessing: Ahafuerus, a Prince, or Head.
 Ahban, a Brother of Understanding: Ahijah,
 Brother of the Lord: Ahimaaz, Brother of
 Counsel: Ahiman, Brother of the right hand.
 Ahimelech, a King's Brother: Ahimoth, a
 Brother of Death: Abinam, the Brothers
 Beauty: Ahier, the Brothers Light: Ahilah,
 a hearty Brother: Arah, a sweet savouring
 Meadow: Ahikam, a Brother arising: Ahiczer,
 the Brothers help: Aholah, a Mansion, or
 dwelling in her self: Aholiab, my Mansion in
 her: Ahud, praising, or confessing: Alian, high.
 Amalec, a licking People: Amariah, the
 Lord said, or the Lamb of the Lord. Amasa,
 sparing the People: Amashai, the Gift of the
 People: Amashah, the Burden of the Lord:
 Amatha, a Cloud, or Vapour of Death: Ami-
 hud, People of Praise: Aminadab, a free Peo-
 ple: Amittai, true or fearing: Ammy, my
 People: Ammiel, the People of God: Ami-
 hur, People of Liberty: Ammeshaddai, the
 People of the Almighty: Ammon, a People:
 Ammonites, Populous, or a Multitude: Am-
 mon,*

men faithful, or dear: Amorites, bitter Peo-
ple, or cruel Rebels: Amos, a Bard: Amos,
strong, or mighty, the Father of Malab the
Prophet: Amphipolis, a City compassed:
Anab, a Grape: Anab, answering or singing:
Ananias, Dryness, or Burning in Wrath:
Anak, a Giant, Anahim, a Fountain, of
the Eye of Waters: Ananias, the Cloud of
the Lord, or the Deliverance of the Lord:
Andrew, very strong and manly: Andronicus,
a notorious Sinner: Anna, merciful, or ta-
king Vess, or graculous: Apollon, letting, or a
Destroyer; a Jew born in Alexandria, who
being both Eloquent and Mighty in the
Scriptures, disdained not to be further in-
structed in the way of the Lord, by a poor
Crafts-man, named Aquila, and Priscilla
his Wife: Ariel, the Altar, or Light of God:
Arimathæa, a Lion, dead unto God: Arphax-
ad, healing: Arphad, the Light of Redemption:
Athaliah, time for the Lord: Aza, strength:
Azariah, help of the Lord: Azubah, forsaken.

Baal, the Idol: Baalgad, the Idol of Fortune:
Baalhazer, possessor of Grace: Baalhermon, a
Possessor of Destruction: Baalperazim, the
Idol of Division: Baalshalisha, the threefold, or
principal Idol: Baalzebub, the Idol, or Posses-
sor of Flies: Babylon, Confusion: Balak, Co-
vering

rising, or Deferring: Bartsah, the Son of
 Confusion: Batschal, blessing, or speaking well
 of God, or loving the King, or God: Baruch,
 Blessed: Bathsheba, the Seventh Daughter:
 Bathshua, the Daughter of Salvation: Bechan,
 the first Begotten, or first Born: Ben, a Son,
 or Building: Beneiph, the Lord's Building:
 Benjamin, the Son of my right hand: Jacob's
 youngest Son, called Benony; that is, the Son of
 Sorrow; Jacob loved him: Berachia, speaking
 well of the Lord: Borajah, who choosing of the
 Lord: Besadaiah, the Counsel of the Lord:
 Bethanath, the House of Affliction: Bethe-
 ven, the House of Vanity and Grief: Bethaz-
 mavath, the House of Deaths strength: Beth-
 pirei, the House of my Maker: Bethcar, the
 House of Knowledge: Betheden, the House of
 Almsde: Bethel, the House of God: Bethe-
 med, the House of Deepness: Bethesda, the
 House of Effusion: Bethanun, the House of
 Grace, or Mercy: Bethhathshittah, the House
 of going out of the way, or the House of Thorns:
 Bethlehem, the House of Bread, or the House
 of War: a City in the Tribe of Zebu-
 lon, also a City in the Tribe of Judah called
 Ephrath, near unto which Rachel was buried,
 and unto which Joseph traveled with Mary
 the Mother of Jesus, where she was deliver-
 ed of Jesus Christ, where the Wise-men
 went

2000; Jacob loved

House of Representatives

to God.

lihoenai,

Hhuchai, the Lord mine Eye : Elidad, the
 Beloved of God : Elihu, he is my God :
 Elimelech, my God the King, or the Coun-
 sel of God : Eliphaz, a Miracle of God :
 Eliphalech, the God of Deliverance : E-
 lishah, the Lamb of God : Elishaphat, my
 God judgeth : Ellsheba, the Path of God,
 or the fulness of God : Ellzur, the strength
 of God : Elkanah, the Zeal of God : El-
 modai, God measureth : Elnathan, God's
 Gift : Elipheal, God's Work : Ezriel, the
 Help of God. *וידני הוה, שומרי, הוה נר עיני*
אליהו, אלהי עמי, אליהו, אלהי עמי
 Gabriel, a Man of God : Gamaliel, God's
 Reward : *גמליאל, אלהי עמי, גמליאל, אלהי עמי*
 Habakkuk, a Wrestler : Habiah, the hid-
 ding of the Lord : Habazzaniah, a hiding of
 the Shield of the Lord : Hachish, waiting
 of the Lord : Hadad, Joy or Rejoicing :
 Hagar, a stranger : Haggiah, the Lord's
 Feast : Hamul, Godly, or Merciful : Hanan,
 full of Grace : Hannah, merciful, or ex-
 king Rest : Hanameel, the Mercy of God :
 Hanameel, the Grace of God : Hanani, gra-
 cious, or merciful : Hananiah, the Grace of
 the Lord : Hatim, dedicated to God : Hasi-
 dish, the Mercy of the Lord : Hattil, an
 hemling for Sin : Hazael, seeing God : Hol-
 kiab,

Iah, the Fortness of the Lord. Iahiel, the
 Lord lieth. Honekiah, strength of the Lord.
 Hosh, beloved. Iahiel, the Lord lieth.
 Iahiel, the Word of God. Iahiel, the
 hearing of the Lord. Jubel, bringing
 of tidings. Jabel, father. Jaba, son
 of Jabin, dwelling. Jachin, be-
 bility. Jadian, knowing the Lord. Jachiel,
 praising God. Jachiel, waiting for God, or
 beseeching God, or hope in God, or de-
 pending in God. Jamuel, God in his Day. Japhet,
 Righteous. Jotter, a remnant, or excel-
 lence. Ichabod, where is Glory. Jebodah,
 stability of the Lord. Jedajah, the hand
 of the Lord, or confessing the Lord. Jedidah,
 beloved. Jedid, knowledge of God. Jehiah,
 the Lord lieth. Jehiel, God lieth. Je-
 hoshaphat, the Lord's Pleasure. Jehoshiah,
 possession of the Lord. Jehosh, the fire of the
 Lord. Jehoshaphat, Grace or Mercy of the
 Lord. Jehoshaphat, the arising or awaking
 of the Lord. Jehoshaphat, the Lord is the
 Judge. Jehoshaphat, the Lord's Sabbath.
 Jehoshaphat, the Justice of the Lord. Je-
 hoshaphat, the Lord shall arise, establish, or
 avenge. Jeramech, the Mercy of God. Jeriah,
 the Fear of God. Jerimoth, fearing down.
 Jeroboam, encouraging the People. Igalah,

the

the greatness of the Lord. Josh willing or
beginning. Jonah, a Dove. Jonathan,
the Gift of the Lord. Jothabeth, the ful-
ness of the Lord. Uhmael, God hath
heard.

Kabzeel, the Congregation of God. Gain,
a Possession. Kelaiah, the Voice of the Lord.
Kelita, Succor, a gathering together. Kin-
ithaim, a City of Cities.

Laadah, to gather, to assemble together.
Laban, white, shining, gentle. Brother. to
Rebekah. Lazarus, the Help of God. Leah,
painful or married: the Name of Leah's
eldest Daughter.

Manadiah, Pleasantness, or Decking of
the Lord, or Testimony, or Covenant of the
Lord. Mahsejah, the Protection of the Lord.
Maaziah, the strength of the Lord. Mach-
banaï, my poor Son. Madom, Strife. Mag-
dalen, magnified or exalted. Mandick,
Preaching God. Mahalah, Infirmary, or
Weakness. Magog, covering or melting.
Malachi, my Messenger. Mahaleel, prai-
sing God. Menhem, a Comforter. Man-
ah, Rest. Maon, dwelling place. Mar-
tha, sister, or provoking. Mattan, a gift.
Maeteni,

Maaseri, Mattaniah, Matthanah, Mat-
 tharah, his gift. Mattathiah, a Gift of
 the Lord. Matziel, God is my King. Mal-
 chiah, the Lord is my King. Melchize-
 dec, King of Righteousness. Malchishuah,
 my King the Saviour. Mehetabel, how good
 is God. Mehman, troubled. Melattah,
 Deliverance of the Lord. Menelaus,
 Strength of the People. Marajath, Bitter-
 ness. Mered, Rebellious. Metha, Salvati-
 on. Meshelemiah, the Peace of the Lord.
 Meshullam, Peaceable. Mephibosheth,
 Shame of Mount. Milchah, a Woman of
 Counsel. Michah, poor, or smitten. Mi-
 chajah, who is like the Lord. Michael, who
 is like God. Michal, who is perfect. Mor-
 decai, bitter Contrition; he brought up
 Esther, and bewailed the Jews' Destructi-
 on.

Naam, fair, or pleasant. Naamah, fair,
 beautiful, or comely, or greatly moving.
 Naaman, a Child of the Lord. Nabatoth,
 Buds, or Fruits, or Prophecies. Nabal,
 a Foot. Naboth, a Speech, Prophecy, or
 budding forth, he refused to sell Abab his
 Vineyard, and therefore was stoned by
 Jezabel's wicked Counsel. Nadab, a Prince,
 or liberal. Nahas, a Snake, or Serpent. Na-
 hoï,

hoi, very secret, or hid, my beloved, or wrestling with me. Najah, Fairness, Beauty, Comeliness. Nathan, given or rewarded. Nepthali, my wrestling. Nathaniel, the Gift of God. Nazareth, separated, crowned, or sanctified; the City where Christ was brought up. Nehalamite, a Dreamer. Nehemiah, Comfort, or the Rest of the Lord, or Directions of the Lord. Neria, the Light or Candle of the Lord. Nicodemus, innocent Blood; he was a Ruler among the Jews, and one that came to Christ by Night to be taught of him. Nicholas, a Victor, or Overcomer. Nineveh, fair, beautiful, or a dwelling-place: The name of a City, the Desolation whereof was Prophesied, but they repented after Jonas Preached to them. Noah, a ceasing or rest; he was Son to Lamech, he was a Preacher of Righteousness; he was commanded of God to make an Ark, that he and his Family should enter into it, for their Preservation.

Obadiah, *Servant of the Lord, he was a Prophet. Obed, a Servant or Workman. Obed-Edom, the Servant of Edom. Obil, born or brought. Onam, Sorrow. Ophel, a Tower or Darkness. Othni, my Time.*

Othoniel, the Time of God. Ozaziah, the Strength of the Lord. Oziel, the help of God.

P

Pagiel, God hath met. Pashor, encreasing liberty. Pedhel, the Redemption of God. Pedazur, a mighty Redeemer. Pedajah, the Lord Redeeming. Pekajah, the Lord Opening. Pelaiah, the Miracle of the Lord. Pelatiah, Deliverance of the Lord. Peleg, Division. Penuel, seeing God. Pethajah, the Lord openeth. Phicol, the Mouth of all. Phineas, a Countenance.

R

Raamiah, Thunder of the Lord. Rabboni, Master. Raham, Mercy or Compassion. Rachel, a Sheep ; Daughter of Laban, she kept her Father's Sheep ; when she met with Jacob he wept ; Jacob served twice seven Years for her ; she hid away her Father's Idols : The People at Boaz's Marriage prayed to God to make Ruth as fruitful as Rachel and Leah : Rachel wept for her Children, and would not be comforted ; she died at the Birth of Benjamin. Reuben, the Son of Vision, so named, because the Lord did see his Mother's Affliction ; he was Jacob's Son by Leah.

Sabbath,

Sabbath, Rest. Sabdi, a Dowry. Sarai, my Dame or Mistress; the Name of Abraham's Wife before it was changed. Seled, Affliction. Samachiah, cleaving to the Lord. Shalmon, Peaceable. Shammah, Desolation of Destruction. Shelathiel, asked of God. Sheariah, the Gate of the Lord. Shebarim, Hope. Shecaniah, the Habitation of the Lord. Shechem, a Part or Portion. Seder, a Field of Fire, or the Light of the Almighty. Shebariah, the Morning of the Lord. Shelemiah, Peace of the Lord. Shelumiel, the Peace of God. Shemajah, bearing the Lord. Shemariah, the keeping of the Lord. Shemuel, appointed of God. Shearajah, a Prince of the Lord. Sheva, Vanity. Sichia, the Protection of the Lord. Shubael, the returning of the Lord.

Thancumeth, Consolation. Taphath, a little one. Tahinua, merciful or prayeth. Tirhanah, a Searcher of Mercy. Tobiah, the Lord is good. Toharmah, strong or honey. Tubal, born or worldly. Tubalcain, worldly possession.

Vanjab, Nourishment of the Lord. Ure, my Light. Unjah, the Light of the Lord.

Uriel, *Light* or *Fire* of God. Uzzi, *strength*. Uzziel, *the strength of God*. Urim, *Light*.

Z

Zaven, *Trembling*. Zadad, *a Dowry*. Zabadiah, *a Dowry of the Lord*. Zachai, *pure*. Zachariah, *mindful of the Lord*. Zebulun, *a Dwelling*. Zelophehad, *a shadow of fear*. Zephaniah, *the hiding of the Lord*. Zephi, *a Honey-comb*. Zerah, *Clearness, or rising up*. Zerajah, *the Lord arising*. Zedekiah, *the Justice of the Lord*. Zuriel, *the Rock of God*. Zurishaddai, *the Rock of the Almighty*.

Independency (Latin) a not depending upon another, absoluteness, of one's self. But it is commonly taken for that Profession, or Sect of Men, who manage all things belonging to Church-Discipline, within their own Congregation, and allow not of a Dependence on a National Church.

Anabaptists, a sort of Professors of Religion, who it is said, first began in Germany, in the Year, 1521. Their chief Principle by which they separate from *Independents*, and other Professors, is, That they do not hold it lawful to sprinkle Children, and call it *Baptism*; but that they

they ought first to be able to give an account of their Faith before they are Baptized.

Socinians, a sort of People that deny the Divinity of Christ; first Preached by one *Faustus Socinus* of *Siena*.

Presbytery, (Latin) signifies Priesthood, Eldership, or Government of the Church by Elders; there is a great People in this Nation, go under the Name of *Presbyterians*; whose Predecessors, when they had Power in their Hands, were great Persecutors.

Quakers. They are in Derision, so called by the Scorners of this Age; but their proper Name is, *Children of the Light*; and though they are accounted a Sect of Hereticks newly sprung up, by some who have rashly passed Judgment upon them, yet upon a serious and diligent search into their Principles and Examples, they will appear to be led by a Christian Spirit.

Thirteen XII. Twelve XI. Eleven X.
 Fourteen XIV. Fifteen XV. Sixteen XVI.
 Seventeen XVII. Eighteen XVIII. Nineteen XIX.
 Twenty XX. Twenty-one XXI. Twenty-two XXII.
 Twenty-three XXIII. Twenty-four XXIV. Twenty-five XXV.
 Twenty-six XXVI. Twenty-seven XXVII. Twenty-eight XXVIII.
 Twenty-nine XXIX. Thirty XXX.

Seven Numeral Letters.

One—I

Five—V

Ten—X

Fifty—L

One hundred—C

Five hundred—D

One thousand—M

Numbers expressed by Letters.

M

MM

MMM

C

CC

CCE

CD

D

DC

DCC

DCCC

CM

X

XX

XXX

XL

L

LX

LXX

LXXX

XC

I

II

III

IV

V

VI

VII

VIII

IX

Eleven XI. Twelve XII. Thirteen XIII.

Fourteen XIV. Fifteen XV. Sixteen

XVI. Seventeen XVII. Eighteen

XVIII. Nineteen XIX.

The

The TABLE of NUMERATION.

Whereby any Number may be
Expressed.

I	One	1
X	Ten	10
C	An Hundred	100
I	Thousand	1.000
X	Thousand	10.000
C	Thousand	100.000
I	Million	1.000.000
X	of Millions	10.000.000
C	of Millions	100.000.000
CXI	Mil. CXI Thou. CXI.	
III.	III,	III,

Mil.	Thou.	Unites;
222	222	222
333	333	333
444	444	444
555	555	555
666	666	666
777	777	777
888	888	888

999 Million, 999 Thousand, 999 Nine.

(136)

The TABLE of MULTIPLICATION.

2 times	2 is	4	5 times	5 is	25
2	3	6	5	6	30
2	4	8	5	7	35
2	5	10	5	8	40
2	6	12	5	9	45
2	7	14	5	10	50
2	8	16	6 times	6 is	36
2	9	18	6	7	42
2	10	20	6	8	48
3 times	3 is	9	6	9	54
3	4	12	6	10	60
3	5	15	7 times	7 is	49
3	6	18	7	8	56
3	7	21	7	9	63
3	8	24	7	10	70
3	9	27	8 times	8 is	64
3	10	30	8	9	72
4 times	4 is	16	8	10	80
4	5	20	9 times	9 is	81
4	6	24	9	10	90
4	7	28	10 times	10 is	100
4	8	32	10 times	100 is	1000
4	9	36			
4	10	40			

Con-

Concerning Weights, Measures, &c.

THere are Two kinds of Weights used in England, as Troy and Averdupoiz : By Troy Weight Gold and Silver is weighed : Troy Weight contains in every Pound Twelve Ounces, in every Ounce Twenty Penny-weight, every Penny-weight Twenty Four Grains.

By Averdupoiz Weight is weighed all Grocery-Ware, all Drugs and Iron, Lead, and Tin, &c. and it contains Sixteen Ounces to the Pound, Twenty Eight Pound makes One Quarter of a Hundred, Fifty Six Pound makes Two Quarters, Eighty Four Pound Three Quarters, a Hundred and Twelve Pound makes One Hundred Weight, and Twenty Hundred makes One Tun.

In Dry Measure Sixteen Pints makes One Peck, and Four Pecks makes One Bushel.

In Cloth Measure, Four Nails is One Quarter of a Yard, and One Yard is Four Quarters; One Ell Flemish is Three Quarters of a Yard, One Ell English is Five Quarters of a Yard.

In reckoning Time, Sixty Minutes make One Hour, Twenty Four Hours make One Day,

and

and Three Hundred Sixty Five Days make One Year.

In Measuring Wine, Two Pints make One Quart, Two Quarts One Pottle, Two Pottles One Gallon, Sixty Three Gallons One Hogshead, and Four Hogsheads One Tun; One Gallon of Wine contains Eight Pound of Troy Weight.

In Long Measure, Three Barly-Corns makes One Inch, Twelve Inches a Foot, Three Foot a Yard, Seven Yards an Irish Perch; Forty Perches in length, and Four in breadth make an Acre, Four in breadth and Ten in length make a Rood, which is a Quarter of an Acre, so that an Acre hath Seventy Thousand Five Hundred and Sixty square Feet, Seven Thousand Eight Hundred and Forty square Yards, Eight Furlongs is an English Mile, Forty Poles is a Furlong, Sixteen Foot and a half make an English Pole, Three Feet make One Yard. The compass of the Earth is supposed to be Three Hundred and Sixty Degrees, or One and Twenty Thousand and Seven Hundred Italian Miles.

140

6 Pence 3 Farthings	000-00-06-3
2 Groats	000-00-08-0
A Shilling	000-01-00-0
13 Pence half Penny	000-01-01-2
Half a Crown	000-02-06-0
Half a Noble	000-03-04-0
A Crown	000-05-00-0
A Noble	000-06-08-0
An Angel	000-10-00-0
A Mark	000-13-04-0
Twenty Shillings	001-00-00-0
4 Nobles	001-06-08-0
5 Nobles	001-13-04-0
4 Marks	002-13-04-0
5 Marks	003-06-08-0
Twenty Nobles	006-13-04-0
Twenty Marks	013-06-08-0
An Hundred Marks	066-13-04-0
A Thousand Marks	666-13-04-0
The whole Sum is	763-10-10-1

Note. That l. stands over Pounds, s. over Shillings, d. over Pence, and q. over Farthings, being the first Letters of their Latin Names.

The

The Signification of divers Words commonly
used, but hard to be understood.

A *Cent* (Latin word) due sound, or
an insisting particularly upon one
Syllable of any Word more than another,
and is three fold, *Acute*, *Grave* and *Cir-
cumflex*; the *Circumflex* insisteth very
long upon a Syllable, and is thus Char-
actered (^) the *Grave* very little, and is
thus Charactered (`) the *Acute* insis-
teth upon a Syllable, but not with so full
a sound as the *Circumflex*, and is thus
Charactered (´)

Bible (Greek) containing ; several
Books.

Evangelist (Greek) a bringer of glad
Tidings, a Preacher of the Gospel.

Ephemerides (Greek) Journals, or
Books wherein daily Actions are re-
gistr'd, also Astronomical Calculati-
ons.

Epaet, A certain number of days, by
which the Solar Year exceedeth the
Lunar, which Number of Excess is
Eleven, in regard the Lunar consist-
eth of 354 days, and the Solar of 365.

ing but of 29 Days, and a half, maketh but 354 Days in a Year, whereas the *Solar* Year hath 365 Days and a Quarter: For the Equation of which Years differing thus Eleven Days, certain Days are Yearly supplied by the *Epact*, never exceeding 30 (because the Days between Change and Change of the Moon never exceed that Number) until a Thirteenth Month be added, whereby every Third Year becomes *Embolismal*, being a *Lunar* Leap Year.

Embolism (Greek) a casting in of the Day which is added to the Leap year.

To find out the *Epact* of each Year, do thus; To the *Epact* of the last Year add 11. and the Sum of these two make the *Epact*; if it surmount 30, then take 30 out, and that which rests above 30 is the *Epact* for that Year.

To know the Age of the Moon by the *Epact*; without an Almanack; add to the *Epact* the Days of the Month wherein thou wouldst know the Moon's Age; and as many Days more as are Months from the first Month called *March*, to that Month, including both Months, out of the which subtract 30 as often as may be the

the age remaineth ; if nothing remaineth ; the Moon changeth that day.

The *Golden Number*, so called, because it was written in the Kalendar with Letters of Gold, right at the Day whereon the Moon changeth ; and it is the space of 19 Years in which the Moon returneth to the self-same day of the Year of the Sun, and therefore is called *the Cycle of the Moon*, in which the *Solstices* and *Equinoxes*, return to all one point in the *Zodiack*.

To find it every Year, add one Year to the Year of Christ, then divide the whole by 19, and that which rests is the *Golden Number* for that Year, if there be no Surplusage, it is then 19.

Note, that the *Golden Number* and *Dominical Letter* do change every Year, on the First Day of the Eleventh Month, the *Epact* the First Day of the First Month for ever ; and the Year always begins the Twenty Fifth of the First Month. The *Epact* is the *Moon's Age*, the last Day of *December* foregoing.

1740	1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
------	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	----	--

A TABLE shewing the Dominical Letter, Golden Number, Epact, and *Whitsunday*, (so called) for One and Twenty Years.

Anno Dom.	Dom. Lett	Gold. Num	Epac.	Whit. sun. day.
1727	A	18	18	M. III 21
1728	GF	19	29	IV 9
1729	E	1	11	III 25
1730	D	2	22	III 17
1731	C	3	3	IV 6
1732	BA	4	14	III 28
1733	G	5	25	III 13
1734	F	6	6	IV 2
1735	E	7	17	III 25
1736	DC	8	28	IV 13
1737	B	9	9	III 29
1738	A	10	20	III 21
1739	G	11	1	IV 10
1740	FE	12	12	III 25
1741	D	13	13	III 17
1742	C	14	4	IV 6
1743	B	15	15	III 22
1744	AG	16	26	III 13
1745	F	17	7	IV 2
1746	E	18	18	III 18
1747	D	19	29	IV 7

Find the Year of our Lord in the First Column on the Left Hand, and in the Second is the Dominical Letter, and in the Third the Golden Number, and in the Fourth the Epact, and in the Fifth *Whitsunday*, (so called) or the day whereon the Yearly Meeting at London falls, for any Year therein.

(145)

THE

EXPLANATION TABLE

Shewing the Days of the
MONTH.

DAYS of the MONTH		MONTHS.							
		VIII 31d	IX 30d	V 31d	III 31d	IV 30d	VI 31d	X 31d	
		XI 31d	I 31d	II 30d				VII 30d	
29	12	15	8	1					
30	13	16	9	2					
31	14	17	10	3					
	15	18	11	4					
	16	19	12	5					
	17	20	13	6					
	18	21	14	7					
		A	D	G	B	E	C	F	
		B	E	A	C	F	D	G	
		C	F	B	D	G	E	A	
		D	G	C	E	A	F	B	
		E	A	D	F	B	G	C	
		F	B	E	G	C	A	D	
		G	C	F	A	D	B	E	

ALPHABET

K

THE

THE EXPLANATION

IN the upper part thereof, under the Title Months, is contained the Twelve Months, counting *March 1. April 2. &c. January 11. February 12.* and under each Month is the number of Days contained therein; next below the Months are the Letters for the Days of the Week, every row to be counted downwards under each Month, one of which is always the

* Note, every Leap-Year hath two Dominical Letters, the first serverth until the 24th of the 12th Month, the other all the Year after.

Example,

Example.

In the Year 1729, E being the Dominical Letter, I would know what Day of the Month the third 4th day of the Week is in the 10th Month called *December*, which Month I find in the last Column to my right Hand; in the bottom of which standeth E, being the Dominical Letter, then I direct my Eye from thence towards my left Hand, to the 8th Column, there I find 7, which is the day of the Month, that the first day of the Week happeneth on; then I begin at the top of the last Column with E for the 2d day of the Week, G for the 3d day, A for the 4th day of the Week, it being the day of the Week desired, which directs in the said 8th Column to the 3d day of the Month, and next to that on the left hand is the 10th, and then the 17th, which is the day of the Month, that I seek for.

*A Brief Account of the Apostle PAUL's
Death at Rome, under Nero Caesar.*

PAUL being delivered by Nero, Bound unto Longinus and Magistus, the Chief Officers, and Accestus the Centurion, that they should lead him without the City, and cause him to be Beheaded; and Paul being full of the Holy Ghost, spake the Words of Eternal Life, that Nero, and all, should believe in Jesus Christ, who was the King of Heaven and Earth, who would destroy the Glory of this World with Fire. When they had led him away, Longinus, Magistus, and Accestus, began to say unto him, Tell us, O Paul, Where is that King? And where will he appear to you? And how will you know him? And what will he give to you? Or what good will he bestow upon you? That you Christians so mightily love him, that by no means you will consent unto our Religion, that you may live, and enjoy the good of this Life; but rather than all the Pleasures of Life, delight to be led to Die for him with divers Torments: For this seems to us to be a great Error, to hate this joyful Life, and to embrace with all your Desires, Punishments and Death:

Paul

Paul therefore saith, O ye Wise Men, flourishing in Knowledge, depart out of the Darkness and Error, wherein the Excellency of your Understanding is covered with Darkness, lest you should see the Truth, which lieth hid in your Minds; turn therefore the Eyes of your Minds to the Everlasting God, the true Light, that you may be able first to know your selves, and so come to the knowledge of that King with gladness, and to be saved from that Fire which is to come upon the World, to remain unburnt: For we do not make War, as you think, for some Earthly King, but the Living God, the Kingdom without end; who, by reason of the Wickedness that is done in this World, he will come to be a Judge, and will judge it by Fire; and happy will that Man be, who will believe in him, he shall have Eternal Life, and shall live World without End; and most unhappy is he, who despising the Riches of his Bounty and Long suffering, will not return unto him; for he shall perish Eternal-ly.

The Look is very Innocent and Meane; his Colour as the Hair of his Head; his Neck is very clear and pink.

*The Character of our Blessed Saviour, sent
to the Senate of Rome, by Publius Len-
tulus, in the Reign of Tiberius Caesar.*

NOT long since there appeared a Man of great Virtue, called *Jesus Christ*, who is still living amongst us, the People receive him as a Prophet, but his own Disciples, as the SON of GOD.

He raises the Dead, and cures all sorts of Diseases. A Man somewhat Tall and Comely, and of so Reverend a Countenance, as strikes the Beholders with Love and Fear; His Hair is of a Chestnut-Colour full ripe, plain almost down to his Ears, and from thence somewhat Curled and more Orient, waving about his Shoulders.

A Seam parteth his lovely Tresses in the Middle of his Head, after the Custom of the *Nazarites*; his Forehead's very plain and smooth; his Face without spot or wrinkle, beautified with a comely Red, his Nose and Mouth of a Charming Symmetry; his Beard's not long, but somewhat, forked in the midst, and of the same Colour as the Hair of his Head; his Look is very Innocent and Mature; his Eyes grey, clear and quick. He

He is Austere in Reproving, but very winning and courteous in Admonishing; pleasant and grave in Conversation.

Many have seen him Weep, none remember he ever Laught; his Body is straight, and of a just Proportion; his Hands and Arms are curious and delectable; he's very Temperate, in Speaking Modest, and Wise.

A Man of singular Beauty, surpassing the Children of Men.

A Letter sent to our Blessed Saviour by Agbarus, Prince of Edessa, with the Answer that our Saviour return'd him.

I Have heard of Thee, and of the Cures wrought by Thee without Herbs or Medicines; for, as it is reported, Thou restorest sight to the Blind, makest the Lame to Walk, cleansest the Leprous, raisest the Dead, castest out Devils and unclean Spirits, and healest those who are tormented with Diseases of a long Continuance. Having heard all this of Thee, I was fully perswaded to believe one of these two Things, either, That Thou art very
GOD,

GOD, and came down from Heaven to do such Miracles ; or else, That Thou art the SON of GOD, and so performest Them.

Wherefore, I have now sent these Lines, intreating Thee to come hither, and Cure my Disease. Besides, having heard that the *Jews* Murmur against Thee, and contrive to do Thee Mischief, I invite Thee to my City, which is a little One indeed, but Beautiful, and sufficient to entertain us both.

Our Saviour's Reply.

Blessed art thou, *Agbarus*, for believing in Me, whom thou hast not seen. For it is written of Me, that, *They which have seen Me, should not believe on Me, that they which have not seen Me, may believe and be saved.*

But concerning the Matter thou hast written about, These are to acquaint thee, That all Things for which I am sent hither must be fulfilled, and then, I shall be taken up, and return to him, that sent me ; but after my Ascension, I will send thee one of my Disciples, who shall Cure thy Distemper, and give Life to thee, and to them that are with thee.

F I N I S.

